

THE Catholic Mind

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THE Catholic Mind

VOL. LIV

APRIL, 1956

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The Catholic and World Affairs*

JOHN LAFARGE, S.J.

IT IS a unique experience to receive a Peace Award on the day of one's 50th anniversary as a priest and as a religious. One is bewildered by the vistas of thought that such a conjunction of events suggests. Every day at the altar the priest prays for peace just before he performs the last sacred function of his supremely priestly act, the action of the Mass: itself an action for peace. It is natural that he should consider a few problems of peace from the standpoint of a priest's experience.

A problem faces the United States today. It has faced it in other periods in different shapes, but at the present moment it assumes a peculiarly embarrassing and difficult form, for it affects relations with those who are our best friends and allies. It is the problem of con-

fidence in other peoples. I do not mean those peoples, those nations that are already strong and independent and able to take care of themselves; nor am I referring to those which are hostile and have already put themselves on record as our bitter enemies. In their case, the question of confidence is that of avoiding the infinite possibility of deception. I am speaking of those peoples who still have to prove themselves, as it were; the colonial and ex-colonial peoples.

We face the agonizing certainty that we cannot be swayed by mere sentiment, and yet we cannot leave sentiment out of the picture. We seriously wonder if we can trust these people to master their own future, and this doubt on our part is amply reenforced by the warnings we re-

*Address delivered at the author's reception of the annual Peace Award conferred by the Catholic Association for International Peace, November 12, 1955, the fiftieth anniversary of Father LaFarge's entrance into the Society of Jesus. July 26 of the same year was the fiftieth anniversary of his ordination to the priesthood.

ceive from governments that have been dealing with them for decades or even for centuries. Decent people, wise people, warn us against embarking on a career of optimism which may only result in bitter disappointment. What these peoples want is of course good, but are they ready for it now? Will they be ready for it in a generation to come?

And on the other hand, we hear the voices of these same peoples clamoring that the time has come for their freedom. They believe they can take care of themselves, that they can govern themselves, that they are not to be judged by the appearances of the past, which in so many cases reflect the exploitation to which they have been subjected. Unless they possess our confidence they will be delivered to the common enemy of all civilized mankind.

Such language awakens a special echo in the mind of a priest, who has been deeply impressed by what people *can* do for themselves with the aid of God. It is a priest's peculiar privilege to grow in the knowledge of what people can make out of themselves. He witnesses the strange ways in which those who have made wrecks of their lives can redeem and rebuild those lives from the ground up. He is accustomed to regard no moral disease as incurable, no situation as totally insoluble. The only element which he finds incurable is his own ultimate optimism.

He has noticed, for instance, how one community after another in the States affected by last year's May 7th Supreme Court decree have

managed to meet the thorny question of racial integration and are somehow finding a complete, or at least a partial solution. This confirms his hope that even in those States where opposition is strongest and there seem to be the most acute conflicts, this same gift of self-help by communities can find a way out.

The same optimism that he feels for the school question in the South he feels for the neighborhood question in the North and West. The question of the changing community, now at the forefront of the racial situation in the United States, can yet, he believes, be worked out in a manner relevant to similar situations all over the world. At the same time he realizes that even the most generous attempts are doomed to fail unless they are buttressed by public guarantees of basic human rights for citizens of the United States and citizens of the international community. But these rights themselves cannot be guaranteed without belief in God and His law; they cannot be fully realized without the impelling motivation of divine charity.

Patient Discussion

A priest's experience has taught him also that God does not provide blueprints for all human affairs. The pattern must be worked out by patient discussion and investigation. My colleague, the late Father Paul L. Blakely of the staff of *America*, used to pretend to be mildly scandalized at reports of controversies at the sessions of the CAIP at warfare in the interests of peace. Well,

there was quite a bit of warfare in the early days and some fundamental misunderstandings but, as in all such cases, the deeper misunderstandings were ironed out as a greater unity developed.

Healthy difference of views has always persisted and, please God, always will. The Church does not hand down decisions on all the vexed questions of international relations. If it did, our organization would become a mere exegesis of established decrees and not an investigation. Our Faith is clear and positive where basic principles are at stake. In numberless instances, under specific situations and specific circumstances, the Church feels obliged to give clear directions. But the task of investigation still remains, even though it is sometimes difficult to reconcile the fire of a dynamic, conquering faith with the slow, patient processes of critical inquiry.

That patient process of inquiry is a precious heritage this organization derives from its guide and counselor over so many years, Father Raymond A. McGowan. The lessons that he so deeply impressed upon it of careful documentation, patient verification and collaboration in workshop sessions, were burdensome to those who would like to make free flights of imagination, yet they built

up the strength and reputation of the CAIP.

Let us examine this idea a little more closely in the light of a recent inspiring event. From Johannesburg, S.A., under date of November 5th, came the news that an appeal by the South African Roman Catholic Archbishops' Conference for \$1.4 million to keep the schools open has been over-subscribed. That is the amount of Government aid the 740 mission schools of the Union of South Africa received last year. It was expected that the final total of contributions would approach \$2 million. The future of the mission schools was placed in jeopardy when the Nationalist Administration of Prime Minister Johannes G. Strijdom acted early this year to end Government financial support. The Government's aim was to gain greater control over the education of Negro children under the so-called Bantu Education Act, which is to set a permanent seal once and for all on the complete and lasting subjection of the black man to the white man in South Africa.

Germ of Hope

To a priest, to a Catholic layman or religious, anyone who is interested in Catholic education, this item speaks volumes. It registers a protest against an infamous racist

policy, and by that same token it means an act of confidence in the Bantu people, a belief that these people are not, as some recent popular writers on native African affairs would have us believe, a tragic portent of confusion to come. Rather they are a germ of hope for the future, whose innate stability and real goodness can be drawn out under the light of knowledge and under the warmth of the grace of God.

There is a deeper meaning still to this event. These are religious schools, mission schools where consecrated men and women teach the children to love, reverence and serve God and live up to the requirements of that holy Church into which they were incorporated by baptism. They learn in these schools of a Divine Authority, a transcendent Being, Author of all, visible and invisible, to whom all things are referred.

Yet, strange to say, there are people, otherwise intelligent people, to whom this very idea is anathema, who see in religious schools a threat to human unity and human freedom. Even on African soil itself in another part of the same continent schools are being set up under European authority which profess complete indifference to religious fundamental truths.

Church Protects Man's Dignity

But the fact is that religious teaching on God and authority is a basic guarantee of human unity and freedom. The sacrifice made by South

African Catholics of whatever condition they may be—and you can be sure most of them are not wealthy people—is itself an act of supreme confidence that this freedom that their own fathers suffered and died for is guaranteed by the very existence of these schools. Pledged to the black man and the white alike, they are a guarantee of freedom to their own beautiful country. The authority of the Church, which teaches these children and under which these schools operate, is itself a protection of man's dignity.

If we doubt this statement we need only glance at the instances, one after another, from State to State, from city to city, in the different parts of this country where the Church's authority has struck a mighty blow for human liberty, for the respect of the humblest individual, whether it be in Chicago's suburbs or hospitals, or whether it be in the missions of Southern Louisiana or in the Catholic schools which have set examples of integration under the recent directive of the Supreme Court. In every instance we find the Church's authority is on the side of liberty, freedom and human unity. This is so much the case that Dr. Channing H. Tobias, Chairman of the Board of the National Association for the Advancement of Colored People, which is working by legal and constitutional means for the implementation of the Supreme Court's decree, recently addressed a letter to our Holy Father Pope Pius XII ex-

pressing the satisfaction of himself and his organization over Archbishop Rummel's exercise of Church authority.

We Catholics will not admit the thesis that the existence of our own religious schools is divisive any more than we would admit the existence of separate churches and separate denominations is divisive. On the contrary, the American people believe that the fellowship created when people of different faiths work together in a peaceful community is a strengthening, not a weakening element in our nation. Certainly a community, be it local or national, of citizens bound together by great fundamental beliefs in God and His law and in the spiritual dignity of the human soul and human destiny is more apt to be united than a heterogeneous collection of human beings who have no common faith except that of a blind trust in a mystical worship of man for his own end. Our confidence is rather in the human person, in his potentialities under the influence of God's grace and under the guidance of His providence.

We do not ask our Government to acknowledge any one particular religious belief or one form of religious school, but we do believe that the experience of race relations in this country is a mighty indication of the only course our country can pursue with regard to colonial peoples.

Man's whole life is a dialog with his fellowman and with his Creator. When we are spoken to with hope

and love we are apt to respond with fulfillment and integrity of life. I believe it is time for the United States to register more clearly its conviction that colonialism as a policy is dead, just as we have decided that racial segregation as a social policy is dead. Even if forms of segregation may be tolerated here and there for a time, to avoid greater evils, it is on the clear understanding that they are soon to be disposed of as we dispose of a corpse.

Mere Negation Not Enough

Mere negation of colonialism is not enough. The heart of the matter is, I think, that we speak more clearly to these people, letting them know our confidence in their own ability of self-regeneration as well. We speak to them with full realization of the careful, intensive use they need to make of the means of civilization that we are able to provide for them. We need also to imply respect for religion. Certainly it is anomalous that religion should be continually glorified here at home, that there should be from year to year increasing affiliation with churches—a percentage now of some 60 per cent of our people enrolled in some church or other—and a steady increase in popularity of religious programs through all the media of communication. Yet how can we reconcile that efflorescence at home with a cynical indifference to religious values once we deal with people in other parts of the world?

This applies to all the great com-

ponents of our national community. American industry, both Labor and Management, has its share in this great mission. American labor has taken so decisive a stand against the world evil of communism and is now uniting its own house. Management is increasingly interested in the social and spiritual problems of people with whom our great enterprises are obliged to operate. Our National Catholic Rural Life Conference in its resolutions of last year, and still more explicitly this year, has registered the moral obligation of American agriculture, especially that of the dominant and wealthy class, along with other agencies in our Government to prove the sincerity of its love and respect for other peoples by our conduct towards the distribution of the world's goods and the satisfaction of other peoples' legitimate needs.

All this means decisions: decisions made after searching in our own hearts, decisions made in the light of eternal and unchanging principles, but also decided through that practical knowledge of situations, of concrete realities to which a layman has specially ready access.

When I noticed in the paper recently another distant item I looked up the guest book which we keep at Campion House, New York, and read there the signature of a casual visitor of several years ago, a pleasant little man, unassuming, with an odd Oriental name, from a remote spot in Southeast Asia. Who then was particularly concerned about

Vietnam, or who was paying much attention, if any, to Ngo Dinh Diem?

Today this man is Head of State at a crucial post in the world warfare against the communist juggernaut. The fate not only of millions but of hundreds of millions is involved in the fate of his own country. Yet his position is profoundly affected by the attitude of all the elements that I have spoken of here in the United States, the element of government, of the military, of diplomacy, of labor and industry, of agriculture and of religion itself.

His present status comes from decisions taken in prayer and silence at the foot of the Crucifix, from prayers sustained by the strength of Our Eucharistic Lord. It was not easy to resolve to cut loose from much that is good, much that is lovely, much that is precious in the old colonial regime which he had to renounce, and to reach a decision for his country and for the world.

Few of us are called upon to make so evidently a fateful decision, and yet none of us know how far-reaching may be the attitudes that we take here. The former Russian Ambassador, Maxim Litvinov, became famous by his slogan, "Peace is indivisible." He meant it, of course, in reverse sense, that the only peace was one which would in every way conform to the Soviet party line, which his imperturbable successor in international negotiations, now holding the line at Geneva, apparently understands in precisely the same way.

For us peace is indivisible in a very different sense. Our actions are all interactions and for us as Catholics all that concerns our Faith, its inner life and its external activities in their many forms, whether they be those of worship or of social justice, of social action, of education, of charity or of cultural activities, all form part of one great pattern, the fulfillment in time of God's plan for the Mystical Body of Christ.

I believe that today we are facing a challenge to our intelligence, our piety and our zeal as Catholics as never before. It is impossible not to share this concern, when you see the critical, explosive international situation. Those of us who believed that the Geneva smirks and smiles were but a mask and lure, find their worst fears confirmed by present Soviet obduracy. None can say where we shall arrive with a permanently divided Germany. None of us wish to speculate what will come out of the Soviet-sponsored arms race in the Near East. Our fears and hopes for the Far East must be read against the background of Mr. Kaganovich's recent blatant proclamation of inevitable communist world victory. Our national affairs are none too stable at home. What we as Catholics can contribute at least to stabilize the world—let alone bring lasting peace to it—rests in the hands of God.

But one thing is certain, that if we do not make a supreme effort now, if we do not utilize every opportunity to bring the resources of

our faith to bear upon the concerns of the world situation, we shall bitterly regret it in later years. In the past we have let great opportunities slip by, such as the opportunity to do really great things toward the conversion of the Negroes and the Indians to the faith half a century or so ago by giving adequate financial support to the pioneer toilers in that particular vineyard. Let us have no occasion for such self-reproaches in the future.

Areas of Conduct

As I have said repeatedly over the years, I am not so much personally attracted by great panaceas as I am by exploring vigorously those areas of conduct where immediate, tangible results can be obtained, and where deep foundations can now be laid for more spectacular achievements in the future. Let me note briefly in conclusion a few of these areas:

1. There remains still vast work to be done in exploring the position of the Church and of her members in the civic community, especially on the intimate and local scale. The world's tensions are being increasingly fought out in our local neighborhoods, whether they be territorial, economic or cultural. As our Holy Father reminded the world's historians at their recent quinquennial international congress in Rome, the Church is committed to no one form of culture; her work is for the world.

2. Catholic consciousness and

world consciousness of the supranational mission of the Church have greatly progressed in recent years. Yet here, again we have but made a beginning. When four centuries ago Ignatius Loyola sent Francis Xavier out to preach the gospel to the farthest regions of the Orient, he was registering an implicit protest against the hypernationalism of the Protestant Reformation and was setting the sights for a new realization of the world mission of the universal Church.

Under new terms and with new references, that world mission clamors today for the full recognition of Catholics. All of us subscribe to it in theory, but how many of us are fully alive to it in our concern for the thousands of students from other countries that flock to the United States? How many of us are aware that we cannot combat world communism by withdrawing into our shells? How many of us are ready to heed the grave warnings as to our duty of social justice towards the refugees who seek admission to our country, such warnings as were recently uttered by Monsignor Mario Brini, Vatican Observer to the Intergovernmental Committee for European Migration, or our own Monsignor Edward E. Swanstrom in his recent address at the 41st congress of our National Catholic Charities? How many of us realize the incredible harm done to the cause of the universal Church by allowing racial or ultra-nationalistic fanatics to operate freely in our midst? True,

these people cannot be restrained by physically forcible means, nor would we wish to do so. But Catholics, as a whole, can use the lasting and powerful arm of enlightened public opinion and can appeal to our rights under our country's Constitution.

3. By the same token, there is so much work still to be done on behalf of the social programs of the missions. The missions' rural-life programs in largely agrarian countries and the industrial social-action programs, where industrialized conditions prevail, are the most practical answer to the activities of the militant proselyting sects. There is still so much we can do to direct the attention of governmental and United Nations agencies toward the immense importance of the work of the missions, and to enlist in their behalf the resources of private philanthropy, of American business and far-flung economic enterprise: to help provide a *conscience*, in other words, to the American industrial giant—both labor and management—in its contacts with the underprivileged peoples of the world.

If occasionally wrong solutions are proposed, let us correct them by better solutions, rather than content ourselves with throwing stones at those who are laboring like Nehemias upon the walls of Jerusalem. This means, in turn, a much wider exploration of the possibilities of the lay apostolate, both through the action of the masses of our faithful, and through the action of dedicated men and women willing to labor for

the Kingdom of God. How much there is to be done in the field of adult education! How much to be intensified, not just quantitatively, but qualitatively in our work of laymen's retreats!

4. Last but not least, there is the question of our realization of the Eucharistic community, whether in the local church or parish, or in the Church at large: our fellowship through the sacrament of baptism and our dynamic union through sharing the Sacrifice of the Body and Blood of the Redeemer. Much needs to be brought home to the world about the theological grandeur of this mystery; much needs to be done to make it a living factor in the

personal lives and in the human relations of Catholics. The unity of Christ in the freedom of Christ! What a vast field for prayer, study, labor and personal dedication.

These, as I have said, are but a few random thoughts drawn from a jubilarian's experiences. As one climbs the mountain the breath comes a bit shorter, but life's vision is unfolded, the vision that the CAIP has endeavored to attain. The streams that we contemplate flow from an unseen past into an unknown future. But they are flowing just the same. If we do not resist the impulse of God's grace, it will carry us to the realization of His Kingdom.



The Papal Pronouncement

We may observe that if, in our day throughout the world, the utterances of the reigning Pontiff are carefully weighed and given the respect and attention of an undisputed world leader, this is not because of any claim of infallibility in these scintillating pronouncements, but because the reasoning therein enunciated, is grounded in the fundamentals of the Natural Law, rooted in the revealed word of God, dictated by the precepts of sound reason, recognized in the lessons of the race, and acknowledged in the accumulated traditions and wisdom of the centuries. Here, too, is an example of that unity in essentials so much desired in our day, without which we walk in darkness.—*James Francis Cardinal McIntyre, Archbishop of Los Angeles.*

The Teaching Sister and the Vocation Crisis*

SISTER MARY EMIL, I.H.M.
Marygrove College

THERE could seem to be, at first and superficial sight, a certain opposition between the current movement for longer and better Sister-formation and what has been called the pastoral outlook.

Before the question of whether such opposition is real or apparent can be determined, it would be necessary to define both Sister-formation and the pastoral outlook.

Sister-formation means the integral and integrated training of the Sister-teacher, nurse, or social worker. It means, first of all, spiritual formation—which includes a combination of instruction in ascetical and mystical theology, of inspiration to the practice of virtue through such example and exhortation as may give the young Sister enthusiasm for progress in the spiritual life. It means practice in the exercise of natural and infused prudence under the guidance of someone herself possessed of these virtues as they are used in accordance with the “spirit” of a given community. The task of the junior mistress, novice mistress

or postulant mistress is therefore to impart a certain amount of knowledge, to try to enkindle a certain ardor for perfection, and to give the Sisters in training an opportunity actually to apply what they have been instructed and exhorted to do.

Sister-formation means, in the second place, the giving of the young Sister an opportunity for the acquisition of the intellectual virtues, and this largely through the pursuit of a given course of collegiate studies. It looks to the forming of a woman who can think for herself, who is able to continue her education independently, through reading and study, and who has a love and appreciation of the things of the mind. To put it in another way, it aims at training a Sister who has the philosophical and theological background to understand the principles of asceticism which are part of the spiritual-formation program, who has enough general culture to meet and converse with professional people on their own level, and to recreate herself and

*This article originally appeared under the title “The Sister-Formation Movement and the Pastoral Outlook” in the *Sister-Formation Bulletin*, Marycrest College, Davenport, Iowa, December, 1954.

her Sisters on an intellectual plane. Moreover, it aims at such a mastery of both the subject matter she teaches and the techniques of instruction as will satisfy her obligations in justice to her pupils and do credit to the Catholic educational system.

Sister-formation, finally, is the combination of spiritual and intellectual training in such a way that they positively reinforce one another, and leave in the mind of the Sister no false impression of tension or incompatibility between the general and specific ends of her congregation.

The Pastoral Outlook

The "pastoral outlook" as we understand it here is not just the point of view of a pastor, technically so-called. Pastors can be expected to have it, of course. But all the rest of us also have it in the sense that "*Suprema lex est salvatio animarum*" is a principle to which we heartily subscribe. In the case of the teaching Sister or the nursing Sister, certainly the salvation of souls should be her absorbing passion. It was for the teaching apostolate that she left home and lives cheerfully and generously what is in all probability as strenuous and difficult a life as any group of persons could voluntarily undertake.

It is true that the purely contemplative life is of supreme efficacy for the salvation of souls, and that therefore the apparently unproductive years which a Sister

might devote to purely spiritual formation would be at an absolute extreme far from a waste. It is true, likewise, that Catholic scholarship, at long range, is of great benefit to the Church, and is therefore indirectly of help in the saving of souls. But the ordinary aspirant to religious life in an active order has not chosen to save souls by praying for them solely, but also by working for them, and the perfectly valid ideal of the Catholic scholar is today *de facto* beyond the horizon of the postulant to a Sisterhood.

It is not that it could not be argued that any assimilable addition to spiritual and intellectual formation—no matter how protracted—will bear eventual fruit in the harvest of souls. The great accomplishments of the orders of men, which seem to waste the first nine to fourteen years of a young man's life, have been a witness to the apostolic efficacy of longer training, for some centuries now. We may simply abandon this argument as for the time impractical with regard to Sisters.

If we gratuitously limit the inquiry, then, to whether or not there is immediate incompatibility between the pastoral outlook and the desire to give Sisters longer and more adequate training, it would seem that it can still be demonstrated that there is no such opposition. No Sister presently engaged in urging better Sister-formation would wish to argue the point except from this narrowed point of view.

A Difference in Outlook?

Is there a difference, then, in the outlook of an actual pastor and that of a Mother General? The pastor pores over population statistics for the next ten years. He is conscious that his school is already overflowing. He worries about the hundreds of additional children who will be knocking on its doors every year from now on for at least a decade to come. He is baffled over the solution to the teacher shortage and convinced that he cannot pay many lay teachers' salaries and add new classrooms out of limited parish funds. He is concerned over the prospect of receiving not more Sisters but fewer Sisters in this era of "Sister-formation." The Mother General remembers that her rule commits her to a zeal for the "spread" of Catholic education. She knows, too, the first-hand accounts of her local Superiors who have their waiting lists of children eager to get into the Catholic schools and is besieged by requests from priests in every part of the world where there has not been Catholic education before.

If we accept the fact that the pastor has a primary obligation to his own parish, and that the Mother General must face the terrible responsibility of accepting or rejecting whole schools in many dioceses, and even in many countries, then we may say firmly that there is no difference in the two outlooks, even when the Mother General is committed by conviction and practice to

longer and better Sister-formation. It would seem to be the point of reconciliation which has not received enough emphasis. And that point is vocations.

Sometimes, in our quotation-snatching from papal pronouncements, we overlook the larger themes which cannot be summarized in neat excerpts. It seems to this writer at least fair to say that one of the larger themes in the Holy Father's famous address to the teaching Sisters, not just of Italy, but of the world, was the relation of the questions of adaptation and better formation to vocations. The Holy Father said, substantially, that we have a vocation crisis on our hands, that we should look to the extent to which we of the Sisterhoods may ourselves be responsible for that crisis, and that insufficient adaptation and inadequate formation ought to be considered as factors in the responsibility. Our argument, then, goes like this.

The Vocation Crisis

There is a vocation crisis. It would seem that there is not a Motherhouse in the country where the authorities are not wringing their hands over the Sister-shortage as the number one problem. Everywhere the story is the same—classrooms with two, three, and four times as many children as there should be, sick and old Sisters teaching, schools of nursing staffed by one Sister and for the rest lay help, two floors of a hospital assigned to a single supervising Sister-nurse. Postulants con-

tinue to enter our novitiates, but there are not enough. Every Mother General will tell you that she could use tomorrow twice as many Sisters as she has now.

Looking for the Cause

The blame for this situation must be fixed somewhere. Where? Shall we say that the Holy Ghost no longer knows the needs of the Church, or is unwilling to give the grace of vocation to meet modern needs? The suggestion is ridiculous, if not blasphemous.

Shall we decide then, as some of us do, that there is something wrong with modern youth—that girls are too selfish and pleasure-loving to heed the call to the heroism of the teaching or nursing apostolate? This is an appealing solution, because it absolves us so neatly of responsibility, and gives us in addition the soothing feeling of having belonged to a generation made of the proverbial sterner stuff. But there is the disquieting suspicion that modern youth may be as generous and idealistic, as capable of being inspired, and as ready to sacrifice itself as the young have always been when properly appealed to. Finally, whatever paganizing or enervating effect the modern milieu may for the sake of argument be conceded to have on the girls who graduate from us, it is a singularly futile angle for us to concentrate upon, except as an incentive to redouble our efforts to bring the vocation message to girls in a way which they will under-

stand and to which they will respond.

We are left, then, with the idea that we must look to ourselves—that we must take a new approach to the vocation problem and make new and more vigorous efforts to augment our ranks.

Now in a very general way, we may say that there are two kinds of answers to the problem of what we can do more and better to attract vocations. The first might be generally described as the use of devices. We can get out better view-books showing how the novices play basketball and are therefore "human"; we can have our vocational rallies and exhibits and pep meetings, as it were; we can put more "recruiters" in the field; we can turn, as to a complete answer, to clubs and visiting days and to a hundred and one tricks of the trade. Of course, the devices have some efficacy, not the least being that they give us the conviction that we have done all in our power to swell the ranks. But it must be observed that, to date, all the devices together have hardly made an impression on the vocation shortage.

The opinion might be held, therefore, that the key to the vocation crisis lies in the kind of Sister with whom the girls come in contact. It could be thought that all the publicity and promotional devices in the world are useless if the last Sisters whom the girls have known have not been such as to "sell" the religious life.

The Active Apostolate

What is it then that might "sell" the religious life?

Now it is the active apostolate with which we are concerned. What has to be made to seem a good—so great a good that it is worth staking a life upon is not just the religious life. The contemplative life, as a matter of fact, is experiencing a plethora of vocations at the present moment. It is the difficult mixed life which must be given the same attraction to the noble, idealistic, courageous girls in our graduating classes that writers like Father Merton have given to the life of pure contemplation. Obviously, different motives must be adduced. But these must be just as cogent and concretely compelling. Teaching must be made to seem a true apostolate—in the exciting missionary sense of the word. The world's critical situation must be understood. The possible role of the Church, of Catholic education, of Catholic Action, and of the teaching Sister as a first line fighter in the troubled years ahead of us—all of these must be realized. Girls must be given a vision of what organized religious life is capable of achieving when the natural and supernatural talents of the members are developed and fused into a single striking instrument. What the mendicants were to the thirteenth century, what the new orders of men were to the counter-reformation, the teaching Sisters could be in these days of an emerging struggle that will endanger even the public

profession of religion and all western civilization. There must be a similar vision, and presentation, by the Sister nurses and the Sister social workers of what their role could be in the crucial twentieth century.

But who is to bring this message, this concept of Sisters as shock-troops of Christ, and as representing an institution which has the answers to the problem of our day? Who is to present this to our youth? Certainly it must be the people who know about it themselves.

But such knowledge does not come by osmosis. It is a product of training and reflection. It demands an acquaintance with the problems to which we claim to have the answers. Can we expect all this from Sisters whose sketchy training has spread over most of a lifetime, who have trouble, sometimes, in manifesting competence in the narrow subject-matter areas to which they have been assigned, and who are usually so overburdened with an excess of duties and charges and a cluttered *horarium* that they have no time or hardly time to be civil to the students, to say nothing of "inspiring" them?

It seems safe to say that the Sisters are loved in this country as good and devoted souls; but few think of the good and devoted Sisters as formidable fighters for Christ. The conduct of a dusty classroom or the supervision of noisy hospital floors simply does not have the glamor of the Carmelite's bed of boards or the foreign missionary's

risks and triumphs, or even the lay apostle's bold and generous launching forth in new directions. The conviction of the urgency and importance of our mission must be transmitted by those who have it themselves, who are already doing a superior job in the very line they are to sell, and who, finally, manage to convey an impression that they have found a great and deep personal fulfillment and joy in their life of prayer and work.

Now it is the opinion of the writer that we will solve the vocation problem when we turn into the classroom, the nurses' training school and the hospital dynamic, challenging, inspired, highly competent, and obviously happy and holy Sisters. It is the further conviction of the writer that the production of such Sisters is a matter of longer and better training—spiritual, cultural and professional.

Obviously, in a matter like this none of us can impose our opinions on anyone else. It could be held, I suppose, that most Sisters today already fit this description; or it could be held that such Sisters would not necessarily attract more vocations at all.

The Need and the Answer

What is here undertaken for proof is not that the opinion stated is correct, but merely that if it is honestly held, it is not only not opposed to the pastoral outlook, but a positive expression of it.

In other words, it is precisely because we want more Sisters for the schools quickly, precisely because we want to open new schools, precisely because we fear that the Sisterhoods will not be able to give the Bishops and pastors the service they have been able to render in the past in the new era of expanding school systems that we are turning to better Sister-formation as the most practical and immediate way of reversing the trend of insufficiency in new recruits.

If, for instance, we were able to bring a sufficiently inspiring message to the college graduates (now our most promising vocation pool), we could have new teachers in the field in two years. To take it from the point of view of a worried pastor, and to confine ourselves for the moment to high school graduates, he might well consider the implications for his parish in the fact that by adding three years to the training of a young Sister (and paying a lay teacher in the interim) we turn out a Sister probably capable of attracting vocations through a good half century of service. Or to take it from the point of view of a religious superior, by delaying the opening of one school for three years, she may well make the community able, before the expiration of her own term, to open several new missions, not once, but every year thereafter.

We see, then, that for one who holds the opinion that the vocation problem can be solved ultimately

only through better Sister-training, the pastoral outlook and enthusiasm for the Sister-formation movement coalesce.

The real difficulty, it would seem, is that what we have been calling an opinion really is such. It would be hard to prove it *a priori*, because perhaps there are not enough persons conditioned to accept such a proof. What we need, then, is some research to indicate that what has been advanced as an opinion is really a fact. Some of us have done a little of that research, privately and

informally. We need much more. What we have to investigate first—with courage and objectivity—is why girls don't come to the convent. We believe that if this investigation were carried out under circumstances in which youth could and would speak freely, their answers would point decisively to the need of another and better kind of Sister-training.

Step two would be to devise the training. Step three would consist in giving it. The proof of the pudding is perhaps not as far away as it might seem.



Challenge to the Catholic Conscience

We have only to turn our eyes to the various trouble spots in Asia to convince ourselves that colonialism, though well on the way out, is still a real preoccupation in the minds of Asian peoples and one reason for the more or less articulate suspicions which they harbor toward the Western colonial powers. Whether we like it or not, we Catholics in this part of the world will have to take a stand on colonialism before the awakening masses of Asia. A new Asia, a free Asia is being born out of the ruins of the old colonial empires and whether its soul is going to be inimical or friendly to the Gospel will depend on how well we can convince Asian peoples that freedom and peace will come to them not from Marx but from Christ.—*Philippine Senator-elect Francisco Rodrigo.*

Anglicans and the Church of South India Dilemma^{*}

DOUGLAS HYDE

WITHIN the Church of England at this moment there are at least two thousand clergymen who are profoundly disturbed at current official trends. In particular they are worried by what they consider to be the pan-Protestantism of the Archbishop of Canterbury, Dr. Geoffrey Fisher.

To a Catholic, the distinction between the Anglicans and other non-Catholic Christian bodies may not be very apparent. To him they are all Protestants anyway. But for a century or more there has been a significant number of Anglo-Catholics and "High Churchmen" among the Anglicans who pride themselves on being linked, through the Church of England, with the universal Catholic Church. "I believe in the Holy Catholic Church" is regularly repeated by Anglicans as well as Catholics.

The Anglo-Catholic clergy, in particular, have placed great stress upon the validity of their orders. They have called themselves priests, and genuinely felt themselves to be such. Their ministry has been very real to them; but, more, they have believed that they were going to the altar, on which Our Lord was to be

found, each day to celebrate the Mass.

There are probably at least 1,000 Anglo-Catholics and "Papalists" within the Anglican church who regularly say the Roman Mass (in English, with the Canon said aloud for all to hear), who publicly pray for "our Pope Pius"—not for Geoffrey Fisher of Canterbury—and who say the Creed of Trent.

Superficially, they appear to have everything and most in the past have believed absolutely that they lacked nothing as priests.

True, there has from Newman's time on been the steady trickle to the Church of those heroic ones who came to realize that the orders they had treasured were invalid, and then responded to the call of God to go to the Church of Rome. But they were only the tiny few.

Now the South India Resolutions have disturbed the assurance of many who might otherwise have had no doubts. The South India Resolutions were passed by the Convocation of Canterbury last July. They are intended to bring about limited inter-communion with the Church of South India and they recognize the validity of C.S.I. orders.

^{*}Reprinted from *Hibernia*, Cooleevin, Foxrock, Dublin, Ireland, February, 1956.

The Church of South India, I should explain, is a recent and very artificial creation which unites Anglicans, Methodists and other non-conformist bodies—practically all the non-Catholic Christians—into a single “church” in a part of India where Catholicism is both old-established and strong.

Within it no distinction is made between the “ministry” of an ordained Methodist and the “priesthood” of an ordained Anglican. But what happens to the Anglo-Catholic claims that Anglican orders are genuine and that the apostolic succession has (as in the case of the Catholic Church but not in the case of Dissenting bodies) been unbrokenly maintained?

That is the question which thoughtful Anglo-Catholics have been asking themselves ever since the South India project was first started. When, last July, Convocation decided in favor of the validity of the orders within the South India hotch-potch there were some Anglo-Catholic Papalists who felt that the ground had been shot from underneath them.

South India, you may say, is far away. In theory an Anglican clergyman should now give communion, when requested, to a member of the Church of South India. But members of the Church of South India do not normally turn up in English village churches. So why not let the matter rest, forget it and get on with something else?

The reason is that many Anglo-

Catholics believe that South India is but an official spring-board for similar pan-Protestant moves at home. It is South India today, they say, but it will, if present plans materialize, be Britain (and Ireland) tomorrow. Dr. Fisher would like to see some form of unity achieved with the Methodists (Britain’s second largest religious body) on the South India model and behind-the-scenes talks are already a reality.

The whole Anglo-Catholic movement is therefore endangered. There were Anglican clergy who saw the red light at the time of the Festival of Britain. Then, in May, 1951, a united pan-Protestant service was held in Hyde Park, London, in which the Archbishop of Canterbury, the Salvation Army and various other nonconformist bodies participated.

Anglo-Catholic Resistance

Simultaneously, but unofficially, a “service of affirmation of the Catholic Faith” was held in the nearby Church of the Annunciation in the West End. There, the then Rev. Hugh Ross Williamson (now a recent Catholic convert) preached a sermon warning of the consequences to Anglo-Catholicism of the new trend.

From that service grew the Annunciation Group, which now has 2,000 clergy in its ranks and has recently opened its membership to laymen too. Its members are drawn from many of the multitude of different groupings within the Church

of England—ranging from ordinary moderate and respected High Churchmen to Papalists. It has become, as it were, the resistance movement within the Anglican Communion, uniting all those different sections who are troubled by the implications of the adoption of the South India Resolutions.

At this moment, along with some similar but smaller bodies it is circularizing the whole of the clergy of the Church of England asking them to refuse to operate Convocation's decisions on South India and to make their refusal known to the church authorities.

Clergy Converts

As soon as the July Convocation was over and its decisions made known, William Walton Hannah, the Group's secretary, came to the Church. He is already at the Beda College for late vocations in Rome.

Hugh Ross Williamson, its best known leader and famous as author, playwright and broadcaster, waited, hoping that the next Convocation held in October, would revoke the hurried (and steam-rolled) decisions made in July. When nothing of the sort happened and Dr. Fisher in fact solicited and got the support of some of the best-known High Church leaders and superiors of Anglo-Catholic religious orders he, too, left the Anglicans and was reconciled to Rome.

In all, since July, more than a dozen Anglican clergymen have come as converts. At least another

score are receiving instructions, a number have made their decision but are still settling up their affairs (among these, I understand, is at least one man of very great influence whose coming to Rome may have quite considerable repercussions) and many more are hovering on the brink.

In theory the next Convocation should have been in January. In fact, Dr. Fisher has called it off—in order, say his opponents, to play for time and strengthen his position still further.

The next Convocation will, therefore, take place next May. The Annunciation Group and its allies are campaigning to unite and spread the opposition so that they may yet get the Resolutions revoked. But, even with 2,000 clergy organized in its ranks the Group still represents only a minority of the whole—perhaps some 20%. One must suppose, therefore, that their campaign will not achieve its aim.

Those who have associated themselves with it will then—or *should* then—consider the theological implications of their position. What that will lead to remains to be seen. There are some who, like Hugh Ross Williamson, believe that it may bring a big new wave of converts to the Church. Some others take a less optimistic view.

In any case, not all those who have come to the Church so far have been nominal members of the Group. There are, for example, James Taverner, who was priest-in-

charge in a small Derbyshire village, and J. Meade-Briggs who was a clergyman-teacher at an Anglican school in Canterbury. Both are married men with young families. For both the South India Resolutions were the last straw. Neither was a member of the Annunciation Group. For that matter, neither was attracted by the Papalists nor said the Roman Mass. In both cases they had taken the view that if one went that far one should already be inside the Church of Rome.

For those who come, married or unmarried, the decision is a hard one. It is not just a question of losing their living, their homes (for vicarages are "tied cottages" which go with the job) and their friends. Those have all to be sacrificed. But the bigger thing—particularly for the married ones—is the loss of a sense of ministry. For them if they have been sincere, and by definition, one might say, such types are sincere above all else, that loss is considerable. There are spiritual gains, but there is also, as Mr. Meade-Briggs put it to me, a feeling of deprivation too.

Their orders may not have been

any more valid than their altars and their Mass. But they *felt* like priests and they believed they held God in their hands each day. With their resignation all that goes. Those who are single and have a vocation must go to a seminary to be retrained. From being shepherds they become for the time being sheep again. For the married ones it means an end of their ministry and facing life, in most cases, equipped with nothing more than a training for the Anglican church which is useless for any other purpose.

Each one who has come has had to make a hard, grim decision. Each has had long tussles with himself. Each needs and deserves the understanding and the prayers of the Catholics who are now his co-religionists. So, too, do the score or more now being instructed, and the dozens still fighting it out with themselves.

The South India issue may seem remote and unreal to the "born" Catholic. It is charged with meaning for many, sincere and good men, who did not have the good fortune to be "born into the Faith." For them the path to Rome is a stormy one. But it leads home.



Undeveloped Resources

Quite often we read of a certain country that, though poor, it is rich in undeveloped resources that could improve the livelihood of the entire nation if only put to use. It would seem that the latter half of that statement is applicable to the Church. We too have vast untapped resources in our Catholic laity, resources that must be utilized if the Church is to prosper as Christ intended.—MISSION BULLETIN, *November, 1955.*

Italy's Unemployed Look to America^{*}

THE RT. REV. MSCR. JOHN O'GRADY

Executive Secretary

National Conference of Catholic Charities

DURING the last days of 1955, I toured south Italy again for the fourth time in five years. I had already acquainted myself with all the available information in regard to the improvement of the Italian economy during the past five years, but over against these steady improvements there remained the stark fact of Italy's 2 million unemployed which had been reduced very little, and also the large number of the underemployed.

As part of the tour I decided to take a new look at as many as possible of the 100,000 families that had been assigned parcels of land. It was encouraging to see the large numbers of new houses, both in the high mountains and the plains. Their inhabitants had just begun to show the benefits of the agrarian reform. The majority had been in their new homes more than three years, a considerable proportion had occupied them for only three months.

When one thinks of what all this has been in the countryside, one must conclude that it has been a complete revolution. One hundred thousand families, who heretofore were part of a backwoods feudal economy, were now on their own. The land had been transformed, new roads, new schools, new churches, new health centers, new villages had been built. Farm machinery had been acquired to be used under a cooperative plan.

I have been concerned about the extent to which the Communists might have been able to use the agrarian reform for their own purposes. I have asked many times what was being done to develop a positive leadership among the new settlers. Now such a leadership is in the making. It is a rank and file leadership, based on mutual aid and self-help. One can see the practice of self-help spreading from one to the other. This is the new counterforce to communism. It can provide the base for making the south Italian agrarian program into a truly Christian reform movement.

^{*}A letter to the Editor of the Washington Post, January 14, 1956, reprinted from the *Congressional Record*, January 17, 1956.

While the people of the United States will be encouraged by the bright side of the Italian picture, they must not fail to look at the dark side. There are large pools of unemployment almost everywhere in south Italy. There are many areas that have not been affected by the agrarian reforms. The situation will be improved by the placing of 100,000 more families on the land.

It is quite clear, however, that the completion of the agrarian reform and the new industrial developments will not solve Italy's overpopulation problem. This becomes quite clear as one moves around in village after village. The people will refer to the 300 families who have received parcels of land, and to those employed in new industries; but what of the 2,000 people in a town of 15,000 for whom there is no visible employment and how about the 2,000 who are employed less than 6 months a year?

This will explain the difference between the political status of the Communists and the Christian Democrats. Sometimes the Christian Democrats have a slight majority and sometimes the Communists have a majority. These are still hard facts in every town and village in south Italy.

Immigration Problems

The people are very sensitive to the situation. They will tell you about the outlets that are provided for their surplus people by Australia, Argentina, Canada, Brazil, and Venezuela. The people in towns and villages were very sensitive to the closing of United States applications for visas under the Refugee Relief Act. It is clear that a considerable flow of emigration must remain as the hope of the south Italian economy.

Italy and its friends throughout the world are looking to the United States to help with south Italy's immigration problems. It can do this by continuing its support of the Intergovernmental Committee on European Immigration. It can help by turning over to Italy the estimated 60,000 visas under the Refugee Act that will not be used by Germany, Austria, and the Netherlands.

It can also help by removing the discrimination against Italy included in the present Immigration Act, or, failing this, it can extend and liberalize the present refugee legislation. It is important that the United States now take positive steps toward relieving the impact of population in south Italy, otherwise it may be too late.

My 1955 story of south Italy would not be complete without reference

to what has been done by American food distribution to relieve poverty and suffering in south Italy. I have heard many references to what it has meant to the unemployed and their families without visible sources of support. The surplus food distribution highlights the work of the Pontifical Commission on Assistance and the Catholic relief services of the National Catholic Welfare Conference.

The resources that the Catholic relief services have placed at the disposal of the Pontifical Commission have contributed greatly to its work and the work of its allied agencies, ACLI and the *Junta Cattolica*, in their joint contribution toward the creation of a truly Christian social program in south Italy.



Government and the Common Good

While we believe that government interference in our pursuit of happiness should be kept to a minimum, we are not unmindful of our duty to provide for the common good and to prevent injustices or evil which threaten any particular group of our citizens. This is as it should be in a society made strong by the Christian bonds of tolerance, friendship and brotherly love.—*Albert McDermott in the WAY OF ST. FRANCIS, January, 1956.*

The Economic Responsibility of Nations

The autonomy of a nation in international economic affairs ought to be construed not as designed merely to maximize the welfare of that nation, not as relieving it of responsibility to other nations and to the common good of the whole international community, but rather as permitting it to use its resources and skills in its own way and according to its own collective judgments as to how its contribution to the general political and economic welfare of all states may be made.—*Edward Doherty, Chief, Division of Functional Intelligence, U.S. Department of State.*

What Is Academic Freedom?*

RUSSELL KIRK

Editor, THE CONSERVATIVE REVIEW

TO ADDRESS the Jesuit fathers on the works of the mind is the height of presumption. My best claim to any right to address you on this occasion is that I, like my eminent friend Edmund Burke, have sometimes been suspected of being a Jesuit in disguise. I wish that I had, in truth, half the discipline or the learning of a Jesuit father. To one of the most learned and intrepid of Jesuits, the Blessed Edmund Campion, this splendid new building is dedicated. Despite all the predictions of the optimistic intellectuals of the past two centuries, most of the world now is back in the plight of the world of Father Edmund Campion. There will have to be many martyrs of Campion's cast, I think, before truth and justice may prevail again.

The time is out of joint and the cause of the present discontents, in very great part, is the ascendancy of intellectual errors. "A certain intemperance of intellect," Burke wrote in an earlier age of revolution, "is the disease of the time, and the source of all its other diseases." In helping to cure that malady, the School of Education of Boston Col-

lege bears a heavy duty and enjoys a high hope.

There cannot be hope without corresponding burdens. G. K. Chesterton, in his "Ballad of the White Horse," tells of King Alfred's vision of Our Lady. The Virgin says to Alfred:

*I tell you naught for your comfort,
Yea, naught for your desire,
Save that the sky grows darker yet,
And the sea rises higher.*

*Night shall be thrice night over you,
And heaven an iron cope.*

*Do you have joy without a cause,
Yea, faith without a hope?*

This was the knowledge that gave Campion strength to bear his suffering, and others with him.

Now there is some small reason, perhaps, why I may presume to speak of these matters. It is that I am perhaps the only human being to be a doctor of literature both of Boston College and of St. Andrews University. St. Andrews, established more than five centuries ago to defend truth in a dark world, in the course of time had her own heroic Jesuit scholar—Father Edmund Hay, who was exiled from the

*Address delivered at the Academic Convocation commemorating the opening of Campion Hall, Boston College School of Education, November 1, 1955.

ancient little city of St. Andrews, gray above the German Ocean, by the triumph of John Knox. I hope that some day a Jesuit university may build a Hay Hall, as Oxford and Boston now have their Champion Halls.

Lollardry

Well, St. Andrews was established by a papal bull, early in the fifteenth century, to contend against the intemperance of intellect which was a disease of that time. In its fifteenth-century manifestation, this disease had the name of Lollardry. The Lollards were schismatics but also more than simple schismatics. They were the Communists of their time, intent upon destroying all established social institutions and enforcing equality of condition. Their agents from central Europe had been sent into Scotland to subvert Church and State. It was in answer to this challenge that St. Andrews University arose, there in the north, to confute error by right reason.

This School of Education of Boston College, similarly, has for its purpose the reasoned protection and advancement of our great cultural heritage. The Lollards are gone but error and intellectual intemperance never are given their quietus. A sound school of education, nowadays, has to contend against the strange heresy of Marxism, the claims of an arrogant secularism, and the truly anti-intellectual influence of Dewey's Pragmatism.

No body in all the world has a better right to hope for success in a school of education than do the Jesuit fathers. The late Albert Jay Nock, an eccentric man of genius and a free-thinker, remarks in his *Autobiography of a Superfluous Man* that only among the Jesuits can a young man hope to obtain a good education in America nowadays. (And this from a man whose favorite boyhood reading was Eugene Sue's *Wandering Jew*!) Now I will go further than did Nock, and say that not only may right reason still be learned from the Jesuits, but that, in a world from which traditional freedom seems to be vanishing, true liberty may still be learned from the Jesuits. As the man is free who has disciplined his mind and will and appetite and taught all three their proper part, so the institution is free which has taught itself the correspondence between duty and liberty.

Much of what is said and written about academic freedom nowadays is so much cant. Too often the defenders of the liberties of the Academy take for their motto that of Rabelais' Abbey of Thelema, "Do as you will." This anarchic freedom never really existed in any university, and never can. It is precisely because Catholic institutions of higher education understand the correspondence between duty and freedom that they are able to give the mind a freedom that is more than an empty phrase. I was sorry to find in Professor R. M. MacIver's recent book *Academic Freedom in Our*

Time various remarks that suggest Dr. MacIver believes academic freedom to be lacking in Catholic colleges. Academic *license*, I am sure, is lacking in such institutions. St. Andrews University did not invite Lollards to instruct the rising generation, and Boston College does not appoint Communists to professorships. Truth, and true freedom of mind, are not secured by cossetting the enemies of truth and freedom. But as genuine discussion, genuine freedom of expression—often heated, and to the point of bloodshed—genuine searching after truth, were the marks of medieval St. Andrews, just so, I feel sure, genuine inquiry in a spirit of reverence, and genuine controversy after the Socratic model, will mark the work of this new School of Education.

Dignity of Man

The old Schoolmen were free precisely because they believed that an enduring truth exists, and that they were the servants of God and that truth only. The modern university dedicated to religious principle is freer than a secularized state institution precisely because devout scholars understand in what the dignity of man consists. Man does not dignify himself. Dignity, by definition, is a thing conferred. We enjoy freedom only because freedom has been conferred upon us by Divine Wisdom. When we deny that sanction for freedom, soon freedom itself becomes only a word, and with it the dignity of man is forgotten.

The Christian knows that true freedom is not simply to "do as you will." For the Christian, freedom is submission to the will of God; and this is no paradox. We are free in proportion as we recognize our true duties and our true limitations. Then we may act within the just confines of our nature, and act with courage, as Bl. Edmund Campion acted. But if we claim an anarchic freedom, then we all become so many Cains. The scholar who claims an anarchic freedom becomes a sour, conspiratorial, disappointed, carping, envious, treacherous creature, like Professor Mulcahey, the "sp'iled praist" in Miss Mary McCarthy's novel "The Groves of Academe." Claim omniscience, and you will be the slave of ideology and base passions. Submit to the will of God, and you will be wise and free under God's ordinances.

True freedom, the Christian says, is submission to the will of God. And a second description of freedom runs through Christian thought, as it ran through the Stoic philosophy and through Indian tradition. Freedom is the absence of desire. Exalt the self, the solitary human atom, above authority, tradition, and conscience, and you make yourself, in the name of freedom, the defenseless victim of *hubris*. But learn to discipline your desires, and to acknowledge a Will higher than your own, and you are free in any circumstance, as Stilbo was free in the presence of the Greek tyrant, or Campion in his prison.

Now true academic freedom must

be in accord with submission to the will of God and with subjection of desires. Every right is married to some duty. Academic freedom is married to the duty to seek and to teach the truth. Academic freedom is a right accorded to scholars to shelter them against the hazards attached to the pursuit of truth. The scholar is protected in his right to think and to say things which might not be tolerated in the marketplace, and even is allowed to skirt the dangerous brink of error, because of the assumption that he is a dedicated man, devoted to the conservation and the advancement of truth. If, deserting truth, he lusts after power, then he loses his claim to this especial freedom of the Academy.

Academic Power

As a friend of mine says who has had much experience of American universities, when many professors nowadays talk about academic freedom, language has lost its meaning for them. They really are not talking about academic freedom at all, but only about academic power. They really are very little interested in conserving or advancing truth for themselves and are still less interested in securing this freedom for others. What they mean, when they say "academic freedom," is power to dominate the wills of their colleagues and to force the minds of their students into some ideology which they happen to fancy. It is because of these false scholars that academic freedom is endangered to-

day. Nothing happens without a cause. No order falls except from its own weakness. If academic freedom is lost, it will be because the scholar has forgotten that he is a bearer of the word.

The theory of academic freedom presupposes a body of learned men, earnest in the cause of truth. It presupposes a body of students, well grounded in the rudiments of knowledge, who truly desire to learn more. If professors become mere egoists, interested chiefly in power, place, and preferment, if students become mere dilettantes, desirous only of "social standing" or amusement or better jobs—why, then the Academy has ceased to fulfill its destined function, and academic freedom has no sanction.

I think, in short, that academic freedom has decayed among us because our colleges and universities have ceased to be places where the truth is conserved and advanced, and have become, most of them, mere success-schools, on the model of the Sophists. The Sophists lost all right to freedom because they denied the existence of any real rights. Our institutions of higher learning are losing the right to academic freedom because they are ceasing to be concerned with truth, or even with learning in its narrower sense.

Academic freedom can survive among us only if we experience a powerful restoration of learning. In no field of learning have we lost more ground than in the science of pedagogy. The ascendancy of the

pragmatism of Dewey—the negation of philosophy—has converted most schools of education into mere establishments for technical training—and that technical training of the dullest, meanest, most pretentious sort. I think that if we are to attain any enduring reform of American education, it must commence in teachers' colleges. And therefore I feel mightily honored in being permitted to speak at this dedication of a real and elevated School of Education, in which theology, philosophy, and history, and genuine scientific disciplines, obtain a just ascendancy.

The teachers who come forth from the School of Education of Boston College will be dedicated men and women, intent upon conserving and advancing truth. They will be acquainted with the intellectual disciplines which gave us what Burke called "a liberal understanding" and Newman called "a liberal education." They will leaven the seething confusion of modern American schools and colleges. They will make the scholar worthy of respect, and therefore worthy of freedom. They will be scholars upon the model which Orestes Brownson described in his address, "The Scholar's Mission," at Dartmouth College, in 1843:

I understand by the scholar no mere pedant, dilettante, literary epicure or dandy; but a serious, robust, full-grown man; who feels that life is a serious affair, and that he has a serious part to act in its eventful drama; and must therefore do his best to act well his

part, so as to leave behind him, in the good he has done, a grateful remembrance of his having been. He may be a theologian, a politician, a naturalist, a poet, a moralist, or a metaphysician; but whichever or whatever he is, he is it with all his heart and soul, with high, noble, in one word, *religious* aims and aspirations.

Bearers of the Word

Now I think that the graduates of this new School of Education will become true scholars, not mere members of the guild of adolescent-sitters. I think they will be learned men and women, not sophists. I think that they will be bearers of the word, not "intellectuals."

I use the word "intellectuals" disparagingly. But I do not mean to disparage the works of the mind or of right reason. Quite the contrary! I use the word "intellectual," as a noun descriptive of persons, in its strict and accurate signification. "Intellectual," until very recent years, always was a term of denigration. Bacon employed it contemptuously. So did Bishop Parker. Burke scourged the "intellectuals" of his time when he spoke of the "sophisters and calculators" of the Enlightenment. Hume exposed the errors of the pure intellectualists. Coleridge also refuted their claims to the monopoly of reason, and coined a new word, "clerisy," to describe the true scholar and priest and teacher, who joined religious consecration to right reason. Newman called the people who now style themselves "intellectuals" "the Knowledge School," and told

his age of the menacing character of their aspirations. Let me quote from Newman's reply to the "Knowledge School" of Bentham, Brougham, and Peel:

In morals, as in physics, the stream cannot rise higher than its source. Christianity raises men from earth, for it comes from heaven; but human morality creeps, struts, or frets upon the earth's level, without wings to rise. The Knowledge School does not contemplate raising man above himself; it merely aims at disposing of his existing powers and tastes, as is most convenient, or is practicable under circumstances. It finds him, like the victims of the French Tyrant, doubled up in a cage in which he can neither lie, stand, sit, nor kneel, and its highest desire is to find an attitude in which his unrest may be least.

Now just this notion of intellectuality is the affliction of the persons who vaingloriously call themselves "intellectuals." The modern term "intellectual" arose out of fanatic class-antagonism and ideological battles, late in the nineteenth century. Throughout the twentieth century it has borne the stamp of Marxist doctrine. In its ordinary usage, it is derived from the Russian word "intelligentsia," implying an opposition between the life of the mind and the claims of traditional society. It has also implied a contempt for religious ideas and churches. The Russian intelligentsia, like the latter-day counterparts, considered themselves enemies of the church and established society, opposed both to convention and to the civil social order, self-

liberated from prejudice and prescription. Out of this intelligentsia came the Nihilists—Bolsheviks. The intelligentsia were displaced persons, severed from tradition but unable to find comfortable niches in the world of modernity.

Not long ago someone wrote to Bertrand Russell inquiring after his definition of an "intellectual." Lord Russell replied forthrightly:

I have never called myself an intellectual, and nobody has ever dared to call me one in my presence . . . I think an intellectual may be defined as a person who pretends to have more intellect than he has, and I hope that this definition does not fit me.

Now Lord Russell, being well acquainted with the signification of words, spoke with some authority on the modern usage of "intellectual." The leaders of American thought did not formerly call themselves intellectuals. Emerson wrote of the "American *scholar*," and so did Brownson. I think that, if we really desire intellectual attainment and academic freedom, we had best return to an earlier humility and call ourselves scholars, not intellectuals. For the latter term implies that defecated human rationality, the pretty capital of private minds, pure Reason with a capital R, are the whole of intellectuality—and that Divine inspiration, revelation, authority, and tradition are so much trash. Acting upon this presumption, we shall be able to conserve neither true wisdom nor true freedom.

We hear a great deal nowadays

about the lamentable plight of the American intellectual. I think that the American educated man, or at least the American who has submitted to a certain amount of formal instruction, is indeed in an unhappy situation. Part of his unhappiness is the consequence of his calling himself an "intellectual." That term implies the exaltation of pure logic, presumptuous rationality, unassisted by religious humility and traditional wisdom, above veneration and conscience. I do not think that we are going to effect much improvement in education until we confess to ourselves that there is something greater than pure individual rationality. That higher wisdom is religious truth.

Until a few generations ago, men took it for granted that the essence of true education was religious knowledge. Theology was queen of the sciences; professors and teachers, Catholic or Protestant, were men in holy orders, or at least men schooled in theology, apologetics, Biblical studies, and the wealth of Christian thought. A learned man was a clerk, a cleric. Nor was this true simply of the Christian nations. All the higher religions had in their charge the education of the people. As philosophy, art, law, and all the more important elements of civilization developed out of religious faith and principle, so formal schooling was the creation of the church, and instruction in religious knowledge remained until very late the primary aim of schools and universities. Here

in America, the whole tone and temper of learning and society was immeasurably influenced by our church-founded universities and colleges.

Divorce of Education From Religion

Yet in America, as in most of the rest of the world, a divorce of education from religion began to take effect about the middle of the nineteenth century, with the rise of scientific materialism, aggressive secularism, state educational institutions, and the triumph of technology. Knowledge, simple secular instruction, might teach a man all that he needs to know in this life, the zealots of the new order insisted. Religion, these reformers maintained, was unscientific, irrational. At best, it was a personal, private, mystical experience, not fit to be discussed in schools. The clerisy gave way to the intellectuals. And from the consequences of this neglect of religious wisdom, we have suffered terribly, and we are destined to suffer for a great while yet.

Here in America, the "intellectual" commonly subscribed to Pragmatism, and to various experimental undertakings in education and practical morality. He became the victim, ordinarily, of political ideology, of the Gnostic delusion that this world, through the operation of positive law and state direction of the economy, may become the terrestrial paradise. He disavowed the Christian and classical traditions which have se-

cured human freedom under God. In this disavowal he lost sanction for academic freedom or any other sort of freedom.

Probably I have made it clear that I am fond neither of the word nor of the concept "intellectual." But if by "intellectual" is meant the thinking man, the philosopher, the true scholar, the person who believes that the life of the mind is more important than the acquisitive instinct, then I am all in favor of the intellectual, however inappropriate the word may be. My point is that I do not like to see the scholar, the member of the clerisy, consider himself the rootless Bohemian, and enemy of tradition, a revolutionary, a participant in the Jacobin elite. I do not like to see him range himself against the American people, or against our system of law and order, or—worse still—against our religious understanding, for the ensuing struggle would be disastrous both to the intellectual and the nation and probably would be decided against the intellectual. I do not like to see the American scholar and bookman and intelligent man of action forced into the mold cast, say, by the *Partisan Review*.

Mr. Leslie Fiedler, in his *An End to Innocence*, repeatedly observes how badly the American intellectual has erred during the past two decades, and suggests that he needs now to move in a different direction. Mr. David Riesman has some valuable observations to the same effect. Our intellectuals, he says, "need to

be defended, not attacked, if they are to succor their 'nerve of failure.'" This is true. Yet I feel that the role which Mr. Riesman himself has in mind for the intellectual is far from satisfactory. He makes him an experimenter in morals and in "consumption," an "autonomous man" cut off from religion and tradition, a species of dilettante who prides himself on being different, for no particular reason and with no particular duties. This, after all, is not much better than naive adherence to ideology, though possibly less dangerous.

In this age of grim secular uniformity, boredom, and mechanization, when Things are in the saddle and the triumph of technology threatens to suppress the truly human person, we require intellectual power and virtue more than ever before. We need a genuine *clerisy* as never before we needed such in America. We need a high degree of intellectual freedom and integrity. But I do not believe we are going to obtain anything of the sort if we endeavor to create an "intelligentsia," as a rootless class of half-educated persons after the European model. The reflective and conscientious American ought to do his duty as an intellectual leader but he ought to remember that in such a society as ours, the restriction of intellectuality to a presumptuous caste may be disastrous. We may turn out some millions of intellectuals, but we will have done our worst to stifle the truly liberal understanding.

The Middle Years: Challenge to Marriage*

JOHN J. KANE

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THE MARITAL bark may not sink but it very often flounders in the middle years of life. Priests, counselors and social scientists have been quite rightfully concerned about the divorce rate of American marriage which is highest in the early years. Considerable attention has been given to choosing the "right" partner in marriage that the union may be a happy and holy one. Tons of literature have been produced to help guide the newly-weds over the first stages of marriage adjustment. In fact, one American notion of marriage appears to be, not that they married and lived happily ever after, but that if they stay together till the children are reared they must have been and will therefore live happily ever after.

"Tain't necessarily so." Recent evidence indicates that marital happiness may decline from a high peak in the twenties and thirties to a serious low in the forties and the fifties for both men and women before it again rises in the evening of life. Awareness of this, not an uncommon condition, may help some

middle-aged spouses to steady their marital barks and counselors to place more emphasis upon a segment of the population too long and too often neglected.

Students of marriage have often pointed up the "life cycle of the family." At the outset a young man and woman start married life "alone" together. Within a year or two, a child, and then children are added to the family. The husband is beginning to move ahead in his occupation, the wife is fully occupied at home with her offspring. As children mature they require less minute supervision but continue to need love and attention. As they enter upon the vocation of religion or marriage, one by one they leave the home. There comes a period when husband and wife find themselves alone in their home as they were just after the wedding.

Only it is not correct to say "as they were just after the wedding," for both have changed considerably over the years. First of all, they don't even look the same and perhaps not even to each other. The

*Reprinted from the *Christian Family*, Mission Press, Techny, Ill., October, 1955.

slim, quick boy with black curly locks has lost most of his hair and picked up a pouch. His movements are a bit more ponderous and solemn. His wife may have retained an approximation of the girlish figure by dieting, drugs or both. She has retained her hair naturally and maintained the color perhaps artificially. These, however, are merely superficial changes.

Notable Increase in Marital Unhappiness

The really great alterations are in the personality which does change throughout life. Both have usually attained greater emotional maturity. Their mutual love for each other should have deepened and the mutual sacrifices they have made for children and each other should have provided a sense of psychological security. Despite this, marital unhappiness shows both a notable increase in depth and extent.

Professor James Bossard and Eleanor Boll found that women from large families, as judged by their own brothers and sisters, were most unhappy in their forties and fifties. Figures on men from large families judged the same way are even more startling. Only a little more than half were considered happy in marriage during their fifties. The social scientists who authored this study are typically careful and conservative about their conclusions. They are naturally hesitant to extend them to the entire population but common observation combined with this sci-

entific study seems to confirm rather than question their findings.

There are two major and highly probable explanations for whatever increase in marital unhappiness occurs in middle life: psychological and sociological. During this period women undergo a psychological change termed the climacteric which marks the end of their ability to have children. Perhaps the psychological aspects of this change outrun the physiological. Old wives' tales contribute more to feminine insecurities at this point in life than chemical changes in the body.

Modern medicine is able to control nearly all of the unpleasant sensations which some women undergo during this change of life. Psychiatry is only needed when women heed foolish and exaggerated stories of other women. Instead of being at the end of their lives, women past forty-five are beginning a new and highly attractive phase of it. Church and club activities, quite rightfully sacrificed in the interests of young children, can now loom large for them. The joy of family reunions can be planned and anticipated with zest and instead of losing outlets for their maternal love, they have merely been multiplied in their grandchildren. If more women took this point of view they would probably have to take fewer hormones in middle life.

Ironically enough, those women from large families studied by Bossard and Boll rarely had more than three or four children themselves.

Children in large families may live under certain economic handicaps but they appear to be more than compensated for in social advantages. Girls, and boys too, in large families get an informal course in child rearing at a comparatively early age which may prove sounder and more practical than a dozen books or college classes on the matter. For all but the very youngest members of a large family there seems always to have been a baby or very young child in the family. Loneliness is never known.

Perhaps such women in their forties from large families experience for the first time in their lives a condition of loneliness for children. A condition perhaps for which they had sometimes longed but which experience proved intolerable. Today most women give birth to their last child, statistically speaking, at the age of twenty-seven. To what extent then does a home devoid of children when the mother is still a young woman of forty-five or fifty cause unhappiness in married life at this time?

Psychological and Sociological

Marital unhappiness may differ in degree between husband and wife, but it is rarely limited to one spouse. The greatest marital unhappiness for women, it was pointed out, begins in the forties. Men do not experience it until the fifties. Perhaps the disease is contagious and the incubation period is about five or ten years, for men do seem to contract it some-

what later. Oddly enough they also seem to contract it for other reasons.

Men, the Bossard-Boll study points out, fall into two groups: the successful and the unsuccessful. These indices are, of course, purely materialistic ones, for the authors are speaking of occupational and financial success. These are never entirely unimportant but they loom very large in a secular society. Perhaps men are influenced by them to the extent they adopt secular values to the almost complete exclusion of spiritual values. There is some slowing down of the physiological aspects in males after fifty but whether there is a male climacteric or not is a matter of hot debate. The husband's problem like the wife's, however, seems more psychological and sociological than physical.

Marital unhappiness on the part of the successful male occurs when he does not believe his wife has kept pace with him. Perhaps he is prominent, basks in the light of success and popular adulation. His wife's physical appearance or social graces may not be the equal of his, or more importantly, he may merely so regard them. More and more he invites his wife to participate with him in fewer and fewer functions.

This is a danger signal any time of life but particularly in the fifties. Folklore has always warned about the foolish forties in men. Science may compel us to change this to the foolish fifties. Some men whose success is indirectly or even directly traceable to the encouragement and

sacrifice of wives during the earlier years appear to forget this entirely. On the other hand, those who do not succeed tend to place the blame on their wives. This, in fact, is the major source of marital unhappiness on the part of those men who "fail to arrive."

A certain soul searching is almost inevitable among men in their fifties. Until this period of life, men tend to look forward. Aside from tasks which demand great physical strength and endurance, most men still have many fruitful years ahead. In certain professions, for instance, the mature judgment of men in their fifties and sixties is invaluable and they are properly regarded as leaders. Yet by fifty the future is reasonably clear. Most men will have either attained a peak of occupational success or are very close to it. The distance between what they have achieved and what they wish to achieve undoubtedly plagues many. Even for those who have "made it," ability to retain a position may be increasingly difficult. Younger men are pressing hard from below and the demands of the job may unduly tax an older man's energies.

Less fortunate indeed are those who suffer unemployment in their forties or fifties. In some cities clubs have been founded to help secure work for men over forty. There is a certain tragedy about a society which so lightly tosses into discard men still in their very productive years. The uneasiness and uncertainty of the American man in his mid-

dle years are certainly understandable. Such men not unnaturally look for a scapegoat. But rather unnaturally, they find one in their wives. This appears to be one of the major sources of male marital unhappiness in the fifties.

Adjustment in Later Years

Here then is a family problem that will likely assume major proportions in the near future. The life span of Americans in the middle of the twentieth century extends into the later sixties. The percentage of people between forty-four and sixty-four increased from 11.9% in 1870 to 15% in 1940. Present indications are that people in their middle and later years will constitute an even greater proportion in the future. Marital adjustment of our youth will always be important, but marital adjustment in later years cannot be neglected. What can we do?

First, there must be a greater awareness of this middle aged marital problem on the part of all those concerned with family relations. Perhaps priests and physicians can contribute most to alleviating this situation. There is a medical aspect to the wives' problem but there is the matter of attitudes to both husbands' and wives' problems.

The man's preoccupation with material success can be corrected only by emphasis upon immaterial values. Success simply cannot be judged by material indices alone. If men could be taught to evaluate their lives at least

as much on the basis of how well they reared their children and to take a modest vicarious satisfaction in their sons' and daughters' achievements, less guilt would be experienced over failure to become a president or manager. Perhaps the true rather than the apparent source of the fifty year old man's tension is the realization that he has failed not only in his occupational role but also in his role as husband and father. He cannot even pretend to compensate for these latter failures by monetary success.

How many women who have put off or refused to have children are overwhelmed by their own regrets when nature tells them very definitely they are no longer capable of having those children which they so long refused to bear? Do they brood over childish laughter from a neighbor's yard echoing throughout their empty but well furnished homes? Does the cry of a passing infant in a carriage pull at the heart strings of women who once pulled tight the purse strings as an argument against another baby?

Some women fear to bear a child in their early forties. They act as though it were almost obscene and bitterly criticize a woman who does. Perhaps God has doubly blessed the family to whom He gives a child in middle life. Instead of living to themselves alone, as so many do in this period, they continue to live for

another. A baby or young child gives them a reason to be alert and alive and occupied.

Next to priests and physicians, sons and daughters can aid parents to ease the marital problems of middle life. Time was when each childish achievement was hailed as important and unique by both mother and dad. Now the tables are turned. The young people are beginning to make their contributions and at times they may regard what they do as the only significant things done. A deeper interest on their part about father's job and mother's club may help repay with compounded interest parental praise for them in the past. Some strains in middle and later life are just about inevitable. They can be eased no end by an increase in love and devotion by son and daughter.

Finally, husbands and wives can materially aid each other during this period. Many American husbands are almost abysmally ignorant of what the menopause and climacteric mean. Let them learn about it from a physician or from books. Their understanding of their wives' problems in the forties will quicken wives' understanding of them in the fifties. Marriage adjustment is something that must be sought after each day. A good beginning may mean a good end but it will require hard work and deep understanding to have a good middle.

Portland: 100 Years*

WILLIAM L. LUCEY, S.J.

THE DIOCESE of Portland, Maine, is celebrating its centenary this year. Actually this is the centenary of the installation of Portland's first bishop, David W. Bacon—for the diocese, comprising Maine and New Hampshire, was established July 29, 1853.

The first bishop-elect, the Very Reverend Henry B. Coskery, Vicar-General of Baltimore, asked to be excused from assuming the burdens of a new diocese carved out of the sprawling diocese of Boston. By the time Coskery's request was considered and respected and a new bishop selected, consecrated, and installed in Portland's only Catholic Church, St. Dominic's, it was May 31, 1855. A century ago events progressed in a leisurely fashion.

Bishop Bacon's arrival in Portland was without fanfare and demonstration. In view of what had happened in the diocese during the past year—two churches destroyed and a priest tarred and feathered—a demonstration was the last thing desired. It would not do to have a repetition of the welcome given to Bishop Louis de Goesbriand when he arrived in Burlington, Vt., on November 6, 1853, to be installed. These two dioceses had been established

at the same time and the Bishop of Burlington had taken possession of his see without delay. A huge crowd, with a band playing "Hail to the Chief" and a ten pounder booming away, had given him a noisy welcome at the station.

Although Bishop Bacon's arrival in the city went unnoticed, the *Eastern Argus*, Maine's most important paper, did have a special correspondent at the installation, an "imposing ceremony" to which hundreds were unable to gain admittance.

That the officiating priest was Father John Bapst, S.J., of Bangor gave the ceremony an element of the unique. He was the priest who had been tarred and feathered one Saturday night of the previous October. It could well be that the hundreds were as curious to see Bapst as they were anxious to see Portland's first Catholic bishop.

On the day of the installation the *Eastern Argus* carried a news item that surely did not escape the eyes of Bishop Bacon. All the Know-Nothing lodges of the state had received a questionnaire to be answered and returned. After inquiring about the local officials and membership, the men at the top

*Reprinted from *Information*, 401 W. 59 St., New York 19, N. Y. November, 1955.

wanted to know how many foreigners were in the town and if there were a Catholic church and a priest resident. Bacon had the answers to the last two questions, for he must have looked frequently and with a heavy heart at the page in the Catholic Almanac of 1855 that gave the statistics for his diocese. There is no better way to measure the century's growth than to list what Bishop Bacon read in that Almanac.

Discouraging Picture

There were ten priests in the diocese, and only five of these were diocesan; two of them were in Maine and three in New Hampshire. The other five were Jesuits who had established a mission in northeastern Maine in 1848, and it was unusual to have as many as five there; usually there were two or three. There were 24 churches in the diocese, and about 15 of these, including the Indian chapels at Old Town and Pleasant Point, were in Maine. By the time Bacon arrived three churches were in ruins from anti-Catholic activities. The only impressive statistic was the size of the new diocese: 42,565 square miles.

Scattered Faithful

Scattered throughout this vast area were about 40,000 Catholics. Over 20,000 of these were in Maine, for the two Indian tribes (about 1,000) were Catholic, and in the Madawaska district along the upper St. John's lived the descendants of

the Arcadians, staunch Catholics with large families.

It was not an encouraging situation, but at least in Maine Catholics could aspire to political office and could boast that in the person of Edward Kavanagh (1795-1844) Maine had the first Catholic governor of a New England state. This could not happen in New Hampshire where Catholics were still disqualified from holding the office of governor and from being members of the legislature. Catholic immigrants to the state found it difficult to reconcile themselves to the status of second-class citizens, and it was a painful humiliation for those who became converts. In 1884 the diocese of Manchester, with New Hampshire as its confines, was established.

The century's growth of the Church in Maine is best underscored by a few statistics: Whereas Maine's population has not doubled during this time (583,169 in 1850 to 694,466 in 1900, to 916,000 in 1954), the 20,000 Catholics of 1855 had increased to 100,000 by 1900 and have doubled during the past 50 years to the present number of 236,672. There are 217 churches and 349 priests (of whom 103 are religious). Diocesan priests are aided in their labors by Dominicans, Franciscans, Marists, and Oblates, as well as Jesuits. Twenty-two Congregations of Sisters and two groups of Brothers (Christian Instruction and Sacred Heart) staff private and parochial schools and hospitals.

Double Influx

The increase of Catholics in Maine can be traced to the 19th century immigration of Irish and French Canadians, two racial groups with large-family traditions. The Irish predominated in the decades prior to the Civil War. The New Brunswick timber trade brought many of them to the New World, and thence they migrated to New England. Railroad construction and labor demands in Maine ports induced the Irish to remain in Maine, although Bishop Benedict Fenwick attempted with some success to settle them on the rich soil of the Aroostook Country, the potato land of the East. The town of Benedicta is a reminder of the Bishop's efforts. Bangor, a bustling river port that was also a railroad center, is an example of how the Irish were induced to settle in a city. By 1853 there were 6,000 Catholics, mainly Irish there. Additions to the first church did not suffice to service the Catholics, and in 1855 Father Bapst started a large brick church that was also of considerable architectural beauty. It stands today a tribute to the generosity of these pioneer Catholics. Yet by 1872 another parish had to be established and another large church was constructed to minister to Bangor's growing Catholic population.

The flood of French Canadians into New England started with the Civil War, attracted by Maine's once flourishing textile and shoe factories. So many came that Bishop

Healy made no attempt in 1885 and 1886, the first two years after New Hampshire was separated from the diocese of Portland, to list the number of Catholics in his diocese for the annual Catholic directory. Besides, some of the immigrants did not come with the intent of permanent residence. But by the early 1890's there were 52,986 French Canadians in Maine, and today they are about one-eighth of the state's population. The Quebec family and parish life were transferred to Maine's towns and cities—a closely knit community built around the church, the presbytery, the parochial school and convent, intent on preserving their language and customs along with their faith. At the turn of the new century the Irish and French Canadians had written new chapters in the history of the diocese of Portland.

Waning Protestantism

The story of organized Protestantism in Maine is just the reverse of this steady growth of Catholicism. The membership of the major denominations declined during the first portion of the 20th century, and the majority of Protestants in this state were unfortunately not affiliated with any church. During the past two decades there has been some improvement, but the increases still leave the majority of Protestants unchurched.

A centenary is a time for remembrances, and Maine's beautiful seacoast, rivers and forests are filled

with Catholic memorabilia, starting with de Monts' colony that wintered during 1604-1605 under the command of Champlain on Dochet's Island in the St. Croix River. There the first Mass on New England soil was offered, and it was the start of remarkable missionary activities by the Recollects, the Capuchins and the Jesuits during the colonial period.

Greatest of these was the heroic work and death of Sebastian Rasle, S.J., at the hands of Massachusetts militia in 1724 after 29 years of labor with the Abenaki Indians. Norridgewalk, where he served his Indians and where he was killed, is rightly called the cradle of Maine's Catholicity. As a reminder of his zeal and learning, Harvard University carefully guards his Dictionary of the Abenaki Language, part of the loot taken in the 1722 raid on the village. And close by the neat village church of St. Ann's on Indian Island in the Penobscot, about 12 miles from Bangor, where survivors of the New England aborigines reside, one can see the cross that once stood high on the Indian chapel at Norridgewalk, carried to the island by the few who escaped the destruction of their village. Thus do tangible evidences remind Maine Catholics of their past.

In Maine, too, one will find New England's oldest Catholic church: St. Patrick's in Damariscotta. It was the second Catholic church constructed in New England, excluding the Indian chapels, preceded only

by the Catholic church on Franklin Street, Boston, that was Bishop Cheverus' cathedral. Around St. Patrick's can be told the story of the first large group of Catholic Irish to settle in Maine, a group that gave prestige to the state's small Catholic minority.

James Kavanagh and Matthew Cottrill were the leaders of this group, and by the 1790's they had established themselves as wealthy land owners and merchants. Father Cheverus (he had been appointed Boston's first bishop but was still unaware of it) blessed the church Sunday, July 17, 1808. This beautiful small brick church has since served the Catholics of the town and environs. The bell in its belfrey was cast by Paul Revere. One day, we hope it will become a shrine, a monument in recognition of these pioneers whose courage and devotion did so much to establish the faith in New England.

Outstanding Layman

From Damariscotta came New England's first Catholic governor. Edward Kavanagh, the son of James, had an incredible career considering the atmosphere of Maine in the early 19th century. He became one of Maine's prominent statesmen, served in both houses of the state legislature, was a congressman for two terms, and achieved success as the American diplomatic representative to Portugal. An untimely death ended his career shortly after he left the governor's office. He was

not, however, elected to this office, but as president of the Senate succeeded to it when Governor John Fairfield resigned to go to the U. S. Senate in 1843. His strong Catholic faith, his integrity of character, and generous heart have made him a model for Catholics in politics.

It is fitting that in 1955, the centenary of the diocese, the governor of Maine is young able Edmund S. Muskie, the first Catholic elected to that post. His election last fall and the fact that his running mate for the U. S. Senate was the equally able Catholic, Paul Fullam, a professor at Colby College, point to the favorable climate in Maine today.

We have space to recall one more of Maine's many memorabilia. James Augustine Healy, the second bishop of Portland (1875-1900), was the first bishop of Negro blood in the American hierarchy, and he was also the first graduate (in 1849) of Holy Cross College, New England's first Catholic college. Born of an Irish immigrant father and a mulatto slave mother, as a priest he labored

in Boston for 20 years, and then for 25 more years as Bishop of Portland.

His Negro blood caused him some uneasy moments, but his acceptance as priest and bishop proved how the racial problem could be harmoniously adjusted, granted good will and practical adherence to the doctrine of the Mystical Body of Christ. His work in Maine commenced at a time when national feelings among Catholic immigrants were strong, and it was providential that their bishop was one who was so keenly aware that there was "neither slave nor freeman" among those who had been baptized in Christ.

These and many other facts worthy of record will be recalled by Maine's Catholics as they celebrate the centenary of their diocese under the guidance of Bishop Daniel J. Feeney, the new Bishop of Portland, who is, in keeping with the occasion, a native of the state. And from them they will derive the inspiration to face and solve the problems of the coming years.



Sense of Values

Professional status needs certain material support. It is idle to expect that our most able citizens are going to choose the teaching profession if they are not going to receive the emoluments they require in order, as they say, to keep up appearances. If they are worse off than unskilled workers there seems to be no point in spending years in becoming trained.—*Most Rev. John Heenan, Bishop of Leeds, England.*

DOCUMENTATION

ENCYCLICAL LETTER
OF HIS HOLINESS
PIUS XII
BY DIVINE PROVIDENCE POPE

On Sacred Music **("Musicae Sacrae Disciplina")**

TO OUR VENERABLE BRETHREN
PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS
AND OTHER LOCAL ORDINARIES
IN PEACE AND COMMUNION
WITH THE APOSTOLIC SEE

HEALTH AND APOSTOLIC BENEDICTION:

THE SUBJECT of sacred music has always been very close to Our heart. Hence it has seemed appropriate to Us in this encyclical letter to give an orderly explanation of the topic and also to answer somewhat more completely several questions which have been raised and discussed during the past decades. We are doing so in order that this noble, and distinguished art may contribute more every day to greater splendor in the celebration of divine worship and to the more effective nourishment of spiritual life among the faithful.

At the same time We have desired to grant what many of you, venerable brethren, have requested in your wisdom and also what has been asked by outstanding masters of this liberal art and distinguished students of sacred music at meetings devoted to the subject. The experience of pastoral life and the advances being made in the study of this art have persuaded Us that this step is timely.

We hope, therefore, that what St. Pius X rightly decreed in the document which he accurately called the "legal code of sacred music" [the *motu proprio, Fra le sollecitudini dell'ufficio pastorale* (*Among the Cares of the Pastoral Office*), Acta Pii X, I, 77] may be confirmed and inculcated anew, shown in a new light and strengthened by new proofs. We hope that the noble art of sacred music—adapted to contemporary conditions and in some way enriched—may ever more perfectly accomplish its mission.

Music is among the many and great gifts of nature with which God, in Whom is the harmony of the most perfect concord and the most perfect order, has enriched men, whom He has created in His image and likeness (Cf. Gen. 1:26). Together with the other liberal arts, music contributes to spiritual joy and the delight of the soul.

On this subject St. Augustine has accurately written: "Music, that is the science or the sense of proper modulation, is likewise given by God's generosity to mortals having rational souls in order to lead them to higher things" [Epis. 161, *De origine animae hominis* (*On the Origin of Man's Soul*), 1, 2; P.L. XXXIII, 725].

No one, therefore, will be astonished that always and everywhere, even among pagan peoples, sacred song and the art of music have been used to ornament and decorate religious ceremonies. This is proved by many documents, both ancient and new. No one will be astonished that these arts have been used especially for the worship of the true and sovereign God from the earliest times. Miraculously preserved unharmed from the Red Sea by God's power, the people of God sang a song of victory to the Lord, and Miriam, the sister of Moses, their leader, endowed with prophetic inspiration, sang with the people while playing a tambourine.

King David and Sacred Music

Later, when the ark of God was taken from the house of Abinadab to the city of David, the king himself and "all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals" (II Sam. 6:5). King David himself established the order of the music and singing used for sacred worship (Cf. I Para. 23:5; 25:2-31). This order was restored after the people's return from exile and was observed faithfully until the Divine Redeemer's coming.

St. Paul showed us clearly that sacred chant was used and held in honor from the very beginning in the Church founded by the Divine Redeemer when he wrote to the Ephesians: "Be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs" (Eph. 5:18ff; cf. Col. 3:16). He indicates that this custom of singing hymns was in force in the assemblies of Christians when he says: "When you come together each of you has a hymn" (I Cor. 14:26).

Pliny testifies that the same thing held true after apostolic times. He writes that apostates from the Faith said that "this was their greatest fault or error, that they were accustomed to gather before dawn on a certain day and sing a hymn to Christ as if He were God" (Pliny, *Epis.* X, 96-97). These words of the Roman proconsul in Bithynia show very clearly that the sound of church singing was not completely silenced even in times of persecution.

Tertullian confirms this when he says that in the assemblies of the Christians "the Scriptures are read, the psalms are sung, sermons are preached" [Tertullian, *De anima* (*On the Soul*), ch. 9; P.L. II. 701; and *Apol.* 39; P.L. I, 540].

There are many statements of the Fathers and ecclesiastical writers testifying that after freedom and peace had been restored to the Church the psalms and hymns of liturgical worship were in almost daily use. Moreover, new forms of sacred chant were gradually created and new types of songs were invented. These were developed more and more by the choir schools attached to cathedrals and other important churches, especially by the School of Singers in Rome.

Gregorian Chant

According to tradition, Our predecessor of happy memory, St. Gregory the Great, carefully collected and wisely arranged all that had been handed down by the elders and protected the purity and integrity of sacred chant with fitting laws and regulations.

From Rome, the Roman mode of singing gradually spread to other parts of the West. Not only was it enriched by new forms and modes, but a new kind of sacred singing, the religious song, frequently sung in the vernacular, was also brought into use.

The choral chant began to be called "Gregorian" after St. Gregory, the man who revived it. It attained new beauty in almost all parts of Christian Europe after the 8th or 9th century because of its accompaniment by a new musical instrument called the "organ." Little by little,

beginning in the 9th century, polyphonic singing was added to this choral chant. The study and use of polyphonic singing were developed more and more during the centuries that followed and were raised to a marvelous perfection under the guidance of magnificent composers during the 15th and 16th centuries.

Since the Church always held this polyphonic chant in the highest esteem, it willingly admitted this type of music even in the Roman basilicas and in pontifical ceremonies in order to increase the glory of the sacred rites. Its power and splendor were increased when the sounds of the organ and other musical instruments were joined with the voices of the singers.

Thus, with the favor and under the auspices of the Church the study of sacred music has gone a long way over the course of the centuries. In this journey, although sometimes slowly and laboriously, it has gradually progressed from the simple and ingenuous Gregorian modes to great and magnificent works of art. To these works not only the human voice, but also the organ and other musical instruments, add dignity, majesty and a prodigious richness.

The progress of this musical art clearly shows how sincerely the Church has desired to render divine worship ever more splendid and more pleasing to the Christian people. It likewise shows why the Church must insist that this art remain within its proper limits and must prevent anything profane and foreign to divine worship from entering into sacred music along with genuine progress, and perverting it.

The Popes on Sacred Music

The Sovereign Pontiffs have always diligently fulfilled their obligation to be vigilant in this matter. The Council of Trent also forbids "those musical works in which something lascivious or impure is mixed with organ music or singing" [Council of Trent, Session XXII: *Decretum de observandis et evitandis in celebratione Missae (Decree on What Should Be Observed and Avoided in the Celebration of the Mass)*]. In addition, not to mention numerous other Sovereign Pontiffs, Our predecessor Benedict XIV of happy memory in an encyclical letter dated February 19, 1749, which prepared for a holy year and was outstanding for its great learning and abundance of proofs, particularly urged Bishops to firmly forbid the illicit and immoderate elements which had arrogantly been inserted into sacred music [Cf. Encyclical Letter of Benedict XIV *Annus Qui (Complete Works, Prati edition, vol. 17, 1, page 16)*].

Our predecessors Leo XII, Pius VIII [Cf. Apostolic Letter *Bonum est confiteri Domino* (*It Is Good to Trust in the Lord*), August 2, 1828; Cf. *Bullarium Romanum*, Prati edition, ex. Typ. Aldina, IX, 139ff.], Gregory XVI, Pius IX and Leo XIII (Cf. *Acta Leonis XIII*, XIV, 237-47; Cf. *Acta Sanctae Sedis*, XXVII, 42-49) followed the same line.

Nevertheless it can be rightly said that Our predecessor of immortal memory, St. Pius X, made as it were the highest contribution to the reform and renewal of sacred music when he restated the principles and standards handed down from the elders and wisely brought them together as the conditions of modern times demanded [Cf. *Acta Pii X*, I, 75-87; *Acta Sanctae Sedis*, XXXVI (1903-1904), 329-39; 387-95]. Finally, like Our immediate predecessor of happy memory, Pius XI, in his Apostolic Constitution *Divini cultus sanctitatem* (*The Holiness of Divine Worship*), issued December 20, 1929 (Cf. *A.A.S.*, XXI, 33 ff.), We ourself in the encyclical *Mediator Dei* (*On the Sacred Liturgy*), issued November 20, 1947 (Cf. *A.A.S.*, XXXIX, 521-95), have enriched and confirmed the orders of the older Pontiffs.

Obeys Laws and Rules

Certainly no one will be astonished that the Church is so vigilant and careful about sacred music. It is not a case of drawing up laws of aesthetics or technical rules that apply to the subject of music. It is the intention of the Church, however, to protect sacred music against anything that might lessen its dignity, since it is called upon to take part in something as important as divine worship.

On this score sacred music obeys laws and rules which are no different from those prescribed for all religious art and, indeed, for art in general. Now we are aware of the fact that during recent years some artists, gravely offending against Christian piety, have dared to bring into churches works devoid of any religious inspiration and completely at variance with the right rules of art. They try to justify this deplorable conduct by plausible-looking arguments which they claim are based on the nature and character of art itself. They go on to say that artistic inspiration is free and that it is wrong to impose upon it laws and standards extraneous to art, whether they are religious or moral, since such rules seriously hurt the dignity of art and place bonds and shackles on the activity of an inspired artist.

Arguments of this kind raise a question which is certainly difficult and

serious, and which affects all art and every artist. It is a question which is not to be answered by an appeal to the principles of art or of aesthetics, but which must be decided in terms of the supreme principle of the final end, which is the inviolate and sacred rule for every man and every human act.

The ordination and direction of man to his ultimate end—which is God—by absolute and necessary law based on the nature and the infinite perfection of God Himself is so solid that not even God could exempt anyone from it. This eternal and unchangeable law commands that man himself and all his actions should manifest and imitate, so far as possible, God's infinite perfection for the praise and glory of the Creator. Since man is born to attain this supreme end, he ought to conform himself and through his actions direct all the powers of his body and his soul, rightly ordered among themselves and duly subjected to the end they are meant to attain, to the divine Model. Therefore even art and works of art must be judged in the light of their conformity and concord with man's last end.

Art certainly must be listed among the noblest manifestations of human genius. Its purpose is to express in human works the infinite divine beauty of which it is, as it were, the reflection. Hence that outworn dictum "art for art's sake" entirely neglects the end for which every creature is made. Some people wrongly assert that art should be exempted entirely from every rule which does not spring from art itself. Thus this dictum either has no worth at all or is gravely offensive to God Himself, the Creator and Ultimate End.

Since the freedom of the artist is not a blind instinct to act in accordance with his own whim or some desire for novelty, it is in no way restricted or destroyed, but actually ennobled and perfected, when it is made subject to the divine law.

Since this is true of works of art in general, it obviously applies also to religious and sacred art. Actually religious art is even more closely bound to God and the promotion of His praise and glory, because its only purpose is to give the faithful the greatest aid in turning their minds piously to God through the works it directs to their senses of sight and hearing. Consequently the artist who does not profess the truths of the faith or who strays far from God in his attitude or conduct should never turn his hand to religious art. He lacks, as it were, that inward eye with which he might see what God's majesty and His worship demand. Nor

can he hope that his works, devoid of religion as they are, will ever really breathe the piety and faith that befit God's temple and His holiness, even though they may show him to be an expert artist who is endowed with visible talent. Thus he cannot hope that his works will be worthy of admission into the sacred buildings of the Church, the guardian and arbiter of religious life.

But the artist who is firm in his faith and leads a life worthy of a Christian, who is motivated by the love of God and reverently uses the powers the Creator has given him, expresses and manifests the truths he holds and the piety he possesses so skillfully, beautifully and pleasingly in colors and lines or sounds and harmonies that this sacred labor of art is an act of worship and religion for him. It also effectively arouses and inspires people to profess the faith and cultivate piety.

The Church has always honored and always will honor this kind of artist. It opens wide the doors of its temples to them because what these people contribute through their art and industry is a welcome and important help to the Church in carrying out its apostolic ministry more effectively.

These laws and standards for religious art apply in a stricter and holier way to sacred music because sacred music enters more intimately into divine worship than many other liberal arts, such as architecture, painting and sculpture. These last serve to prepare a worthy setting for the sacred ceremonies. Sacred music, however, has an important place in the actual performance of the sacred ceremonies and rites themselves. Hence the Church must take the greatest care to prevent from entering into sacred music, which is the servant, as it were, of the sacred liturgy, whatever might be unbecoming to sacred worship or anything that might distract the faithful in attendance from lifting their minds up to God.

Purpose of Sacred Music

The dignity and lofty purpose of sacred music consist in the fact that its lovely melodies and splendor beautify and embellish the voices of the priest who offers Mass and of the Christian people who praise the Sovereign God. Its special power and excellence should lift up to God the minds of the faithful who are present. It should make the liturgical prayers of the Christian community more alive and fervent so that everyone can praise and beseech the Triune God more powerfully, more intently and more effectively.

The power of sacred music increases the honor given to God by the Church in union with Christ, its Head. Sacred music likewise helps to increase the fruits which the faithful, moved by the sacred harmonies, derive from the holy liturgy. These fruits, as daily experience and many ancient and modern literary sources show, manifest themselves in a life and conduct worthy of a Christian.

St. Augustine, speaking of chants characterized by "beautiful voice and most apt melody," says:

I feel that our souls are moved to the ardor of piety by the sacred words more piously and powerfully when these words are sung than when they are not sung, and that all the affections of our soul in their variety have modes of their own in song and chant by which they are stirred up by an indescribable and secret sympathy (St. Augustine, *Confessions*, Book X, chap. 33, MPL, XXXII, 799ff).

It is easy to infer from what has just been said that the dignity and force of sacred music are greater the closer sacred music itself approaches to the supreme act of Christian worship, the Eucharistic sacrifice of the altar. There can be nothing more exalted or sublime than its function of accompanying with beautiful sound the voice of the priest offering up the Divine Victim, answering him joyfully with the people who are present and enhancing the whole liturgical ceremony with its noble art.

To this highest function of sacred music We must add another which closely resembles it, that is its function of accompanying and beautifying other liturgical ceremonies, particularly the recitation of the Divine Office in choir. Thus the highest honor and praise must be given to liturgical music.

Religious Music

We must also hold in honor that music which is not primarily a part of the sacred liturgy, but which by its power and purpose greatly aids religion. This music is therefore rightly called religious music. The Church has possessed such music from the beginning and it has developed happily under the Church's auspices. As experience shows, it can exercise great and salutary force and power on the souls of the faithful, both when it is used in churches during non-liturgical services and ceremonies, or when it is used outside churches at various solemnities and celebrations.

The tunes of these hymns, which are often sung in the language of the people, are memorized with almost no effort or labor. The mind

grasps the words and the music. They are frequently repeated and completely understood. Hence even boys and girls, learning these sacred hymns at a tender age, are greatly helped by them to know, appreciate and memorize the truths of the faith. Therefore they also serve as a sort of catechism. These religious hymns bring pure and chaste joy to young people and adults during times of recreation. They give a kind of religious grandeur to their more solemn assemblies and gatherings. They bring pious joy, sweet consolation and spiritual progress to Christian families themselves. Hence these popular religious hymns are of great help to the Catholic apostolate and should be carefully cultivated and promoted.

Therefore when We praised the manifold power and the apostolic effectiveness of sacred music, We spoke of something that can be a source of great joy and solace to all who have in any way dedicated themselves to its study and practice. All who use the art they possess to compose such musical compositions, to teach them or to perform them by singing or using musical instruments, undoubtedly exercise in many and various ways a true and genuine apostolate. They will receive from Christ the Lord the generous rewards and honors of apostles for the work they have done so faithfully.

Consequently they should hold their work in high esteem, not only as artists and teachers of art, but also as ministers of Christ the Lord and as His helpers in the work of the apostolate. They should likewise show in their conduct and their lives the dignity of their calling.

Proper Liturgical Qualities

Since, as We have just shown, the dignity and effectiveness of sacred music and religious chant are so great, it is very necessary that all of their parts should be diligently and carefully arranged to produce their salutary results in a fitting manner.

First of all, the chants and sacred music which are immediately joined with the Church's liturgical worship should be conducive to the lofty end for which they are intended. This music—as our predecessor St.[†] Pius X has already wisely warned us—“must possess proper liturgical qualities, primarily holiness and goodness of form; from which its other note, universality, is derived” (*Acta Pii X*, loc. cit., 78).

It must be holy. It must not allow within itself anything that savors of the profane nor allow any such thing to slip into the melodies in which

it is expressed. The Gregorian chant which has been used in the Church over the course of so many centuries, and which may be called, as it were, its patrimony, is gloriously outstanding for this holiness.

This chant, because of the close adaptation of the melody to the sacred text, is not only most intimately conformed to the words, but also in a way interprets their force and efficacy and brings delight to the minds of the hearers. It does this by the use of musical modes that are simple and plain, but which are still composed with such sublime and holy art that they move everyone to sincere admiration and constitute an almost inexhaustible source from which musicians and composers draw new melodies.

It is the duty of all those to whom Christ the Lord has entrusted the task of guarding and dispensing the Church's riches to preserve this precious treasure of Gregorian chant diligently and to impart it generously to the Christian people. Hence what Our predecessors, St. Pius X, who is rightly called the renewer of Gregorian chant [Letter to Card. Respighi, *Acta Pii X*, loc. cit., 68-74, see 73 ff.; *Acta Sanctae Sedis*, XXXVI (1903-04), 325-29, 395-98, see 398], and Pius XI [Pius XI, Apostolic Constitution, *Divini cultus* (*On Divine Worship*), A.A.S.. XXI (1929), 33 ff.] have wisely ordained and taught, We also, in view of the outstanding qualities which genuine Gregorian chant possesses, will and prescribe that this be done. In the performance of the sacred liturgical rites this same Gregorian chant should be most widely used and great care should be taken that it should be performed properly, worthily and reverently. And if, because of recently instituted feast days, new Gregorian melodies must be composed, this should be done by true masters of the art. It should be done in such a way that these new compositions obey the laws proper to genuine Gregorian chant and are in worthy harmony with the older melodies in their virtue and purity.

If these prescriptions are really observed in their entirety, the requirements of the other property of sacred music—that property by virtue of which it should be an example of true art—will be duly satisfied. And if in Catholic churches throughout the entire world Gregorian chant sounds forth without corruption or diminution, the chant itself, like the sacred Roman liturgy, will have a characteristic of universality, so that the faithful, wherever they may be, will hear music that is familiar to them and a part of their own home. In this way they may experience, with much spiritual consolation, the wonderful unity of the Church.

This is one of the most important reasons why the Church so greatly desires that the Gregorian chant traditionally associated with the Latin words of the sacred liturgy be used.

Old Customs

We are not unaware that, for serious reasons, some quite definite exceptions have been conceded by the Apostolic See. We do not want these exceptions extended or propagated more widely, nor do We wish to have them transferred to other places without due permission of the Holy See. Furthermore, even where it is licit to use these exemptions, local Ordinaries and the other pastors should take great care that the faithful from their earliest years should learn at least the easier and more frequently used Gregorian melodies, and should know how to employ them in the sacred liturgical rites, so that in this way also the unity and the universality of the Church may shine forth more powerfully every day.

Where, according to old or immemorial custom, some popular hymns are sung in the language of the people after the sacred words of the liturgy have been sung in Latin during the solemn Eucharistic sacrifice, local Ordinaries can allow this to be done "if, in the light of the circumstances of the locality and the people, they believe that [custom] cannot prudently be removed" (Code of Canon Law, Can. 5). The law by which it is forbidden to sing the liturgical words themselves in the language of the people remains in force, according to what has been said.

In order that singers and the Christian people may rightly understand the meaning of the liturgical words joined to the musical melodies, it has pleased Us to make Our own the exhortation made by the Fathers of the Council of Trent. "Pastors and all those who have care of souls," were especially urged that "often, during the celebration of Mass, they or others whom they delegate explain something about what is read in the Mass and, among other things, tell something about the mystery of this most holy sacrifice. This is to be done particularly on Sundays and holy days." (Council of Trent, Session XXII, *De Sacrificio Missae*, C. VIII).

This should be done especially at the time when catechetical instruction is being given to the Christian people. This may be done more easily and readily in this age of ours than was possible in times past, because translations of the liturgical texts into the vernacular tongues

and explanations of these texts in books and pamphlets are available. These works, produced in almost every country by learned writers, can effectively help and enlighten the faithful to understand and share in what is said by the sacred ministers in the Latin language.

Chants of Other Rites

It is quite obvious that what We have said briefly here about Gregorian chant applies mainly to the Latin Roman Rite of the Church. It can also, however, be applied to a certain extent to the liturgical chants of other rites—either to those of the West, such as the Ambrosian, Gallican or Mozarabic, or to the various eastern rites.

For as all of these display in their liturgical ceremonies and formulas of prayer the marvelous abundance of the Church, they also, in their various liturgical chants, preserve treasures which must be guarded and defended to prevent not only their complete disappearance, but also any partial loss or distortion.

Among the oldest and most outstanding monuments of sacred music the liturgical chants of the different eastern rites hold a highly important place. Some of the melodies of these chants, modified in accordance with the character of the Latin liturgy, had a great influence on the composition of the musical works of the Western Church itself. It is Our hope that the selection of sacred eastern rite hymns—which the Pontifical Institute of Oriental Studies, with the help of the Pontifical Institute of Sacred Music, is busily working to complete—will achieve good doctrinal and practical results. Thus eastern rite seminarians, well trained in sacred chant, can make a significant contribution to enhancing the beauty of God's house after they have been ordained priests.

Polyphonic Music

It is not Our intention in what We have just said in praise and commendation of the Gregorian chant to exclude sacred polyphonic music from the rites of the Church. If this polyphonic music is endowed with the proper qualities, it can be of great help in increasing the magnificence of divine worship and of moving the faithful to religious dispositions. Everyone certainly knows that many polyphonic compositions, especially those that date from the 16th century, have an artistic purity and richness of melody which render them completely worthy of accompanying and beautifying the Church's sacred rites.

Although over the course of the centuries genuine polyphonic art gradually declined and profane melodies often crept into it, during recent decades the indefatigable labors of experts have brought about a restoration. The works of the old composers have been carefully studied and proposed as models to be imitated and rivaled by modern composers.

So it is that in the basilicas, cathedrals and churches of religious communities these magnificent works of the old masters and the polyphonic compositions of more recent musicians can be performed, contributing greatly to the beauty of the sacred rite. Likewise We know that simpler but genuinely artistic polyphonic compositions are often sung even in smaller churches.

The Church favors all these enterprises. As Our predecessor of immortal memory, St. Pius X, says, the Church "unceasingly encourages and favors the progress of the arts, admitting for religious use all the good and the beautiful that the mind of man has discovered over the course of the centuries, but always respecting the liturgical laws" (*Acta Pii X*, loc. cit., 80).

These laws warn that great prudence and care should be used in this serious matter in order to keep out of churches polyphonic music which, because of its heavy and bombastic style, might obscure the sacred words of the liturgy by a kind of exaggeration, interfere with the conduct of the liturgical service or, finally, lower the skill and competence of the singers to the disadvantage of sacred worship.

The Organ and Other Musical Instruments

These norms must be applied to the use of the organ or other musical instruments. Among the musical instruments that have a place in church the organ rightly holds the principal position, since it is especially fitted for the sacred chants and sacred rites. It adds a wonderful splendor and a special magnificence to the ceremonies of the Church. It moves the souls of the faithful by the grandeur and sweetness of its tones. It gives minds an almost heavenly joy and it lifts them up powerfully to God and to higher things.

Besides the organ, other instruments can be called upon to give great help in attaining the lofty purpose of sacred music, so long as they play nothing profane, nothing clamorous or strident and nothing at variance with the sacred services or the dignity of the place. Among

these the violin and other musical instruments that use the bow are outstanding because, when they are played by themselves or with other stringed instruments or with the organ, they express the joyous and sad sentiments of the soul with an indescribable power. Moreover, in the encyclical *Mediator Dei* We Ourselves gave detailed and clear regulations concerning the musical modes that are to be admitted into the worship of the Catholic religion.

For, if they are not profane or unbecoming to the sacredness of the place and function and do not spring from a desire to achieve extraordinary and unusual effects, then our churches must admit them, since they can contribute in no small way to the splendor of the sacred ceremonies, can lift the mind to higher things, and can foster true devotion of the soul [A.A.S., XXXIX (1947), 590].

It should hardly be necessary to add the warning that, when the means and talent available are unequal to the task, it is better to forego such attempts than to do something which would be unworthy of divine worship and sacred gatherings.

Popular Religious Hymns

As We have said before, besides those things that are intimately associated with the Church's sacred liturgy, there are also popular religious hymns which derive their origin from the liturgical chant itself. Most of these are written in the language of the people. Since these are closely related to the mentality and temperament of individual national groups, they differ considerably among themselves according to the character of different races and localities.

If hymns of this sort are to bring spiritual fruit and advantage to the Christian people, they must be in full conformity with the doctrine of the Catholic faith. They must also express and explain that doctrine accurately. Likewise they must use plain language and simple melody and must be free from violent and vain excess of words. Despite the fact that they are short and easy, they should manifest a religious dignity and seriousness. When they are fashioned in this way these sacred canticles, born as they are from the most profound depths of the people's soul, deeply move the emotions and spirit and stir up pious sentiments. When they are sung at religious rites by a great crowd of people singing as with one voice, they are powerful in raising the minds of the faithful to higher things.

As We have written above, such hymns cannot be used in Solemn

High Masses without the express permission of the Holy See. Nevertheless at Masses that are not sung solemnly these hymns can be a powerful aid in keeping the faithful from attending the Holy Sacrifice like dumb and idle spectators. They can help to make the faithful accompany the sacred services both mentally and vocally and to join their own piety to the prayers of the priest. This happens when these hymns are properly adapted to the individual parts of the Mass, as We rejoice to know is being done in many parts of the Catholic world.

In rites that are not completely liturgical religious hymns of this kind when, as We have said, they are endowed with the right qualities, can be of great help in the salutary work of attracting the Christian people and enlightening them, in imbuing them with sincere piety and filling them with holy joy. They can produce these effects not only within churches, but outside of them also, especially on the occasion of pious processions and pilgrimages to shrines and at the time of national or international congresses. They can be especially useful, as experience has shown, in the work of instructing boys and girls in Catholic truth, in societies for youth and in meetings of pious associations.

Hence We can do no less than urge you, venerable brethren, to foster and promote diligently popular religious singing of this kind in the dioceses entrusted to you. There is among you no lack of experts in this field to gather hymns of this sort into one collection, where this has not already been done, so that all of the faithful can learn them more easily, memorize them and sing them correctly.

Those in charge of the religious instruction of boys and girls should not neglect the proper use of these effective aids. Those in charge of Catholic youth should make prudent use of them in the highly important work entrusted to them. Thus there will be hope of happily attaining what everyone desires, namely the disappearance of worldly songs which because of the quality of their melodies or the frequently voluptuous and lascivious words that go with them are a danger to Christians, especially the young, and their replacement by songs that give chaste and pure pleasure, that foster and increase faith and piety.

May it thus come about that the Christian people begin even on this earth to sing that song of praise it will sing forever in heaven: "To Him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion forever and ever" (Apoc. 5: 13).

What we have written thus far applies primarily to those nations

where the Catholic religion is already firmly established. In mission lands it will not be possible to accomplish all these things until the number of Christians has grown sufficiently, larger church buildings have been erected, the children of Christians properly attend schools established by the Church and, finally, until there is an adequate number of sacred ministers. Still We urgently exhort apostolic workers who are laboring strenuously in these extensive parts of the Lord's vineyard to pay careful attention to this matter as one of the serious problems of their ministry.

Many of the peoples entrusted to the ministry of the missionaries take great delight in music and beautify the ceremonies dedicated to the worship of idols with religious singing. It is not prudent, then, for the heralds of Christ, the true God, to minimize or neglect entirely this effective help in their apostolate. Hence the preachers of the Gospel in pagan lands should sedulously and willingly promote in the course of their apostolic ministry the love for religious song which is cherished by the men entrusted to their care. In this way these people can have, in contrast to their own religious music which is frequently admired even in cultivated countries, sacred Christian hymns in which the truths of the faith, the life of Christ the Lord and the praises of the Blessed Virgin Mary and the Saints can be sung in a language and in melodies familiar to them.

Missionaries should likewise be mindful of the fact that, from the beginning, when the Catholic Church sent preachers of the Gospel into lands not yet illumined by the light of faith, it took care to bring into those countries, along with the sacred liturgical rites, musical compositions, among which were the Gregorian melodies. It did this so that the people who were to be converted might be more easily led to accept the truths of the Christian religion by the attractiveness of these melodies.

Schools of Singers

So that the desired effect may be produced by what We have recommended and ordered in this encyclical, following in the footsteps of Our predecessors, you, venerable brethren, must carefully use all the aids offered by the lofty function entrusted to you by Christ the Lord and committed to you by the Church. As experience teaches, these aids are employed to great advantage in many churches throughout the Christian world.

First of all see to it that there is a good school of singers in the cathedral itself and, as far as possible, in other major churches of your dioceses. This school should serve as an example to others and influence them to carefully develop and perfect sacred chant.

Where it is impossible to have schools of singers or where there are not enough choir boys, it is allowed that "a group of men and women or girls, located in a place outside the sanctuary set apart for the exclusive use of this group, can sing the liturgical texts at Solemn Mass, as long as the men are completely separated from the women and girls and everything unbecoming is avoided. The Ordinary is bound in conscience in this matter" (Decrees of the Sacred Congregation of Rites, Nos. 3964, 4201, 4231).

Instruction of Seminarians

Great care must be taken that those who are preparing for the reception of sacred orders in your seminaries and in missionary or religious houses of study are properly instructed in the doctrine and use of sacred music and Gregorian chant according to the mind of the Church by teachers who are experts in this field, who esteem the traditional customs and teachings and who are entirely obedient to the precepts and norms of the Holy See.

If, among the students in the seminary or religious house of study, anyone shows remarkable facility in or liking for this art, the authorities of the seminary or house of study should not neglect to inform you about it. Then you may avail yourself of the opportunity to cultivate these gifts further and send him either to the Pontifical Institute of Sacred Music in Rome or to some other institution of learning in which this subject is taught, provided that the student manifests the qualities and virtues upon which one can base a hope that he will become an excellent priest.

In this matter care must also be taken that local Ordinaries and heads of religious communities have someone whose help they can use in this important area which, weighed down as they are by so many occupations, they cannot easily take care of themselves.

It would certainly be best if in diocesan Councils of Christian Art there were someone especially expert in the fields of religious music and chant who could carefully watch over what is being done in the diocese, inform the Ordinary about what has been done and what is

going to be done, receive the Ordinary's commands and see that they are obeyed. If in any diocese there is one of these associations, which have been wisely instituted to foster sacred music and have been greatly praised and commended by the Sovereign Pontiffs, the Ordinary in his prudence may employ this association in the task of fulfilling responsibility.

Pious associations of this kind, which have been founded to instruct the people in sacred music or for advanced study in this subject, can contribute greatly by words and example to the advance of sacred music.

Help and promote such associations, venerable brethren, so that they may lead an active life, may employ the best and the most effective teachers, and so that, throughout the entire diocese, they may diligently promote the knowledge, love and use of sacred music and religious harmonies, with due observance of the Church's laws and due obedience to Ourselves.

Moved by paternal solicitude, We have dealt with this matter at some length. We are entirely confident that you, venerable brethren, will diligently apply all of your pastoral solicitude to this sacred subject which contributes so much to the more worthy and magnificent conduct of divine worship.

It is Our hope that whoever in the Church supervises and directs the work of sacred music under your leadership may be influenced by Our encyclical letter to carry on this glorious apostolate with new ardor and new effort, generously, enthusiastically and strenuously.

Hence, We hope that this most noble art, which has been so greatly esteemed throughout the Church's history and which today has been brought to real heights of holiness and beauty, will be developed and continually perfected and that on its own account it will happily work to bring the children of the Church to give due praise, expressed in worthy melodies and sweet harmonies, to the Triune God with stronger faith, more flourishing hope and more ardent charity.

May it produce even outside the walls of churches—in Christian families and gatherings of Christians—what St. Cyprian beautifully spoke of to Donatus, "Let the sober banquet resound with Psalms. And if your memory be good and your voice pleasant, approach this work according to custom. You give more nourishment to those dearest to you if we hear spiritual things and if religious sweetness delights the ears" [Letter of St. Cyprian to Donatus (Letter 1, n. 16) MPL, IV, 227].

In the meantime, buoyed up by the hope of richer and more joyous fruits which We are confident will come from this exhortation of Ours, as a testimony of Our good will and as an omen of heavenly gifts to each one of you, venerable brethren, to the flock entrusted to your care and to those who observe Our wishes and work to promote sacred music, with abundant charity, We impart the Apostolic Benediction.

Given at St. Peter's in Rome, December 25, on the feast of the Nativity of Our Lord Jesus Christ, in the year 1955, the 17th of Our Pontificate.

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